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**The commonalities and specificities of authentic leadership: An
empirical study of how leaders and followers bestow authentic
leadership in Ghana and New Zealand**

A thesis
submitted in partial fulfilment
of the requirements for the Degree of
Doctor of Philosophy

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by
Justice Owusu-Bempah

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Abstract of a thesis submitted in partial fulfilment of the requirements for the
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Authentic leadership has been proposed as the new leadership paradigm that can meet the demands of today's organisations. The authentic leadership literature suggests that there are three critical aspects before authentic leadership will be bestowed: first the espoused values and actions of authentic leaders must be congruent, second, the expectation of the leaders and the followers must be congruent, and third, the leaders must behave with high moral integrity for the good of their subordinates, the organisation and the community. Since these features of authentic leadership involve subjective interpretation before authentic leadership is bestowed, it is likely that evaluations of it vary in different settings. Therefore, leaders' and followers' constructs of authentic leadership in Ghana and New Zealand, and in public and private organisations, were documented and compared using the Q method.

Thirty leaders and followers in each of the public and private organisations in Ghana and New Zealand sorted selected statements about authentic leadership. Three factors or types of authentic leadership were identified and named for each of the four settings yielding twelve different perceptions of authentic leadership. While these results suggested that authentic leadership was idiosyncratic, further analysis showed that some attributes of authentic leadership were common to the organisations, and some were common to the countries. Further, a meta-analysis of all the factors found that some attributes of authentic leadership were common in all settings.

These findings confirmed the importance of authentic leadership as a concept and extended it by highlighting the importance of two authentic leadership characteristics, firmness and appreciation. In order to encourage and support authentic leadership, it is necessary to consider an 'employee-centric' approach in which followers' viewpoints were given full recognition. Further, effective leadership training programmes needed to be tailored to specific organisations in specific contexts in order to achieve authentic leadership and, therefore, better achieve desirable outcomes for organisations.

Keywords: Authentic leadership, followers' expectations and perceptions, Q methodology, Ghana, New Zealand

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Chapter 1

INTRODUCTION

1.1 Research Problem

The basis of this study is the identification of some concerns in the authentic leadership (AL) literature regarding the exact make up of the authentic leadership construct and several calls made by researchers for more empirical analysis to address such concerns (Luthans and Avolio, 2003; Avolio *et al.*, 2004; Fields, 2007; Walumbwa *et al.*, 2008; Vogelgesang *et al.*, 2009). A key element of AL is the claim that authenticity is an attribute bestowed on leaders by followers when there is a congruence between leaders' espoused values and their actions during leader-follower interactions (Luthans and Avolio, 2003). Thus, leaders and followers come into an organisational setting with values, perceptions and expectations that guide the social interactions that ensue between them. During these interactions, leaders are assessed in terms of followers' own rating systems, perceptions and expectations. Followers compare leaders' stated values with their exhibited behaviours, match the leaders' behaviours with their own expectations, and finally assess whether leader actions produce benefits for the organisation and the followers themselves. In this interactional process of assessing if AL is present, followers bestow the honorary title of 'authentic' on the leader when there is a congruence between the leaders' espoused values and behaviours, when leaders' expectations match their followers' expectations, and when the leaders' morality and integrity visibly produces desired benefits to the follower and the organisation.

The underlying assumption here is that follower understanding and meaning of AL construct is important. For leaders to achieve authentic leadership status depends on them having met certain follower expectations of what is authentic. This makes the AL construct subjective,

because to evaluate it requires understanding from the followers' points of view. However, the current AL literature (discussed in detail in Chapter 2), while recognising the need for more attention to be given to followers, does not yet sufficiently address the issue of follower subjectivity in the AL construct.

Another issue of concern is that the current AL theory, which is mainly based on research done in the Western world, suggests that all the desirable authentic leader attributes revealed by such research are universally applicable. But studies have proven that no two cultures are the same (Hofstede, 1980; Dorfman *et al.*, 1997; Peterson and Hunt, 1997; Den-Hartog *et al.*, 1999; Hofstede, 2001; House, 2004) and it is likely that follower expectations and perceptions are heavily dependent on their underlying cultures. The implication here is that cultural context will influence the prioritisation of preferred authentic leader attributes. Therefore, a question exists as to whether leaders and followers in different contexts see authentic leadership differently or not.

To address the concerns raised above, and to make the AL construct meaningful in its applicability in different contexts requires investigating follower subjectivity regarding the meanings given to the AL construct in different cultural settings and to compare these meanings. Such comparison can identify those AL attributes that might be universal and those that are context specific. This study has been designed to compare and contrast the meanings given to the AL construct in two different cultures.

1.2 Research Objectives

The main aim of this study is to ascertain leader' and follower' perceptions of authentic leadership in Ghana and New Zealand in private and public sector organisations.

Specifically the study will:

- a. Identify and determine the meanings and attributes of authentic leadership as perceived by leaders and followers in Ghana and New Zealand
- b. Compare and contrast the attributes of authentic leadership and identify those attributes that are influenced by context
- c. Specify how these attributes are related to leader and/or follower actions
- d. Compare the findings with the authentic leadership literature in order to address the current concerns
- e. Use the findings to make recommendations on how best to achieve authentic leader-follower relationships and trust in organisations

1.3 Research Questions

The questions set for this study are as follows:

1. How and to what extent are the constructs of authentic leadership in one culture, e.g., Ghana, the same as or different from that of another, e.g., New Zealand?
2. Do the cultural contexts influence assessment of authentic leadership?
3. Are some attributes of AL are common across organisations while others are context specific? And what is the significance of this?

1.4 Overview of research context

To date, there has been very little empirical research to explore what constitutes authentic leadership in a non-western country and the call to explore this (Luthans and Avolio, 2003;

Avolio *et al.*, 2004; Fields, 2007; Walumbwa *et al.*, 2008; Walumbwa *et al.*, 2009) has motivated this study. Researchers have argued in favour of taking the contextual meanings of the authentic leadership construct into consideration in order to gain a deeper understanding of the construct. Ghana and New Zealand were chosen to represent two countries on a continuum of the developing and the developed worlds.

Ghana is located in sub-Saharan Africa, a region known for its political, tribal and economic polarisation and, therefore, is very unstable. However, being the first country in that part of Africa to have gained political independence and gone through various political turmoils – series of coup d'états – for a period and then having stabilised with democratically elected governments from different opposing political parties for nearly three decades. Prior to independence, Ghana was a collection of kingdoms ruled by chiefs and there were rampant in-fights between various groups for power and control. During the colonial periods, history has it that there were series of in-fighting between the Europeans, notably the British, the Portuguese, and the Germans for control. The British gained control and brought all the chiefs under their rule of course not without fierce resistance from the chiefs especially the Akans. After independence, Ghana has gone through series of changes politically, from a one party state, through military takeovers and then back to democracy in the last three decades. Ghana stands out as a stable country politically, economically and socially in relative terms. These two contrasting periods of governance at the national level have stimulated interest on different kinds or types of leadership, not only at the national level but throughout the fabric of the Ghanaian society.

<http://ghanaweb.com/GhanaHomePage/history/> (retrieved on 8/06/09).

Further, with almost three decades of democracy, political stability, and increased access to information through the media, both local and international, internet availability, private participation in media, immigration and emigration, there is an increase of awareness regarding leadership. In terms of religion, Ghana is considered a Christian nation as statistics have it that over 60% of the population classify themselves as Christians, followed by Muslims (35% of the population) and other minor religions. This makes Ghana highly religious as observed by Hofstede (1980). Economically, Ghana is heavily dependent on the export of raw agricultural products notably cocoa, and on other aids and loans from international bodies for budgetary financing and recently the discovery of crude oil. <http://ghanaweb.com/GhanaHomePage/history/> (retrieved on 8/06/09). Further, certain leadership positions in the various ethnic groups are ascribed either by one's age or family backgrounds and this runs the fabric of the Ghanaian society. The power between leaders and followers in terms of sharing rewards and the acceptable level of control is relatively high (Hofstede, 1980, 2001). Also, embedded deep in the Ghanaian society is the reliance on extended family members for various forms of support. Therefore there is a strong in-group bond (Hofstede, 1980). The combination of formal democracy and leadership by ascription makes Ghana a suitable place to study the meaning of authenticity in leadership. In order to assess how context may affect AL, it was necessary to compare results from Ghana with results from a western developed country.

New Zealand unlike Ghana is a developed with high technological advancement. Democracy in New Zealand has been in place for decades smoothly evolving over the years in a multi-party system. With such long political and economic stability, there is excellent access to information through various means, and the rights of people and accountability are of utter most importance. New Zealand is heavily dependent on the export of processed agricultural

products <http://www.eastonbh.ac.nz/?p=823/> (retrieved on 8/02/12). A land endowed with lots of natural resources. Regarding individual differences and power sharing, New Zealand is classified as highly individualistic having a low power distance (Hofstede, 1980, 2001). Apart from the fact that this PhD research occurred in a New Zealand University, comparing AL in two contrasting cultures would be revealing and findings could be interesting, it was therefore expeditious to compare Ghana with New Zealand. Having decided to compare AL in Ghana and New Zealand, the next issue was to choose a focus for studying AL within each country. The interest in AL in Ghana, while relevant to many social settings, is in its application to service providing institutions such as universities and NGOs. Accordingly these settings were chosen for the study. These organisations employ people of from a variety of ages, educational backgrounds, and with varying experiences. This mixture is useful because of the diversity of opinions likely to be obtained, which will enrich the findings of the study.

1.5 Outline of the Thesis

This thesis is organised into seven chapters. Subsequent to the present chapter, Chapter 2 outlines the major theoretical models of leadership, their weaknesses, and the evolution of the AL construct. The chapter provides a synthesis of the AL construct and the existing leadership models and distinguishes the AL construct from other leadership models. The major theoretical perspectives of the AL construct are then discussed, followed by a discussion of the theoretical perspectives of followers' expectations and perceptions. The point of the review is to examine how followers' expectations are formed and, given that cultures differ, assess how followers' prioritisation of desirable attributes are influenced by

culture. Unlike Ghana, New Zealand economy is knowledge based, and various occurrences are investigated scientifically without attributing it to the supernatural <http://www.dol.govt.nz/publications/lmr/knowledge-economy/index.asp> (retrieved 8/02/2012). With regard to religion, New Zealand is considered a Christian nation with 52% being Christian, 32% professing no religion, and the other religions being in the minority <http://www.liturgy.co.nz/newsviews/census.html> (retrieved 8/02/2012). The last section synthesizes AL theory on the topic of follower expectations and perceptions. It is from this point that issues of concerns identified in the AL literature are raised and research questions guiding this thesis are formulated. Chapter 3, a methods chapter, introduces the Q method that has been argued as a rigorous approach to the study of human subjectivity. The Q method was used to identify and characterise leaders' and followers' subjective meanings of authenticity in leadership.

Chapters 4, 5 and 6 present the results of the thesis through a formal analysis of the empirical evidence derived from the application of the Q method. Chapter 4 presents the results from the New Zealand organisations, and Chapter 5 presents the results from the Ghanaian organisations. Chapter 6 focuses on comparisons. First, the relationships existing between the subjective meanings given by the subjects in the Ghanaian and New Zealand organisations were identified using Pearson's rank correlation. Then, since it was established that there existed a correlation between the factors identified in Chapters 4 and 5, a meta-analysis in the form of a second-order factor analysis was performed on all the factors identified in the study. It was out of this meta-analysis that the issues of universality and context specific attributes were identified.

Chapter 7 returns to issues of the theory about AL, synthesises the main findings, and then makes some theoretical claims. The chapter answers the research questions and addresses

the objectives of the study, highlighting the main theoretical contributions and practical implications of the findings. It also elaborates both the theoretical and methodological limitations of the study and suggests topics for future research.

Chapter 2

LITERATURE REVIEW: TOWARDS AN INTERACTIONAL THEORY OF AUTHENTIC LEADERSHIP

2.1 Introduction

The revelations of leadership and management scandals and leadership failures in various organisations at national and international levels (recent examples include: WorldCom, Enron, General Motors and Lehman Brothers) and the accompanying societal challenges facing public and private organisations have drawn both practising leaders (practitioners) and researchers' attention to ethical challenges in leadership. These behavioural meltdowns at top leadership levels are one of the most important factors that are making researchers question the existing and known leadership theories while, at the same time, look for the kind of leadership model that could best suit the challenges faced by the world today. This questioning and search by practitioners and researchers led to the 'authentic leadership (AL) model' (Luthans and Avolio, 2003; Avolio *et al.*, 2004; Avolio and Gardner, 2005).

AL has been suggested by researchers and practitioners to be the kind of leadership relevant for positive and desirable organisational outcomes in turbulent and challenging times, as in our world today (Avolio and Gardner, 2005). Authentic leaders are said to be true to themselves and are transparent in all situations regardless of the cost to them as individuals, and they have the welfare of followers and the organisation at heart (Luthans and Avolio, 2003; Kernis, 2003a; Avolio *et al.*, 2004; Gardner *et al.*, 2005).

The leading proponents of AL theory explain that leaders and followers come into an organisation with different expectations and in-built value systems which drive them to act

in certain ways. On entry into an organisation, followers make judgements based on these already built perceptions about how a leader (in this case an authentic leader) should or must behave. Similarly, leaders have perceptions about how they should behave and what to expect from their followers. Critically important are the interactions between the leaders and the followers as this drives the consequent interpretations and behaviours.

The key issue here is that the meaning given to authenticity by followers is mainly dependent on their understanding and interpretation of what constitutes it, that is, its subjective component. However, leadership theory argues that there is a direct relationship between follower perceptions and their cultural and/or contextual background (Phillip and Lord, 1981; Meindl *et al.*, 1985; Lord and Maher, 1991; Awamleh and Gardner, 1999), so that it is reasonable to expect that the preferred AL attributes may be different in different cultures.

This review will start by discussing briefly the historical overview of various leadership theories and the critiques levelled against them and then compare and contrast authentic leadership theory with existing leadership theories and, finally, proceed to critically appraise key aspects of authentic leadership theory.

2.2 Historical development of leadership theories

The effects and impact of leadership on nations and organisations cannot be sidelined or overlooked. The successes and failures of nations and multinational companies as well as local organisations could be at least partly attributed to the leadership (Yukl, 1981). This makes the study of leadership very relevant in our society today.

In a retrospective analysis of leadership models, Clemens and Meyer (1999) drew on the leadership literature and identified two eras of leadership development. They separated these two eras and named them as the 'old' school and the 'modern' school. The 'old' school was traced from Plato's period to the early twentieth century. The 'modern' school according to them began with the findings of psychologists like Freud, Jung and Skinner who brought a new paradigm of trait and behavioural dimensions into leadership studies. Alima-Metcalfe (1995) however, thinks that the 'modern' study of leadership instead began with the introduction of trait theory in the late 1920s.

Taking a different perspective, Yukl (1989) categorised the modern school of leadership study into three streams: the trait, behavioural and contingencies/situational theories and commented that all others are extensions of these three main models. Chemers (2000) holds that there are five streams in the modern school, adding transformational and charismatic theories as the two additional ones.

Table 2.1 below presents a summary of all the modern leadership theories and their central ideas as discussed in this section. The next section follows the structure advocated by Alima-Metcalfe with modifications.

Table 2-1: Summary of modern leadership theories and their central ideas

THEORY	CENTRAL IDEA
TRAIT THEORY Stogdill (1948) Yukl (1989) Bass (1990) Alima-Metcalf (1995) Dorfman (1996)	Leader is effective as a result of possessing special attributes (traits): Leaders are born not trained
BEHAVIOURAL THEORY Blake & Mouton (1964) Yukl (1989) Bass (1990) Steers <i>et al.</i> , (1996)	Leader effectiveness goes beyond traits alone; it is centred on the behavioural characteristics that go with it.
CONTINGENCY/SITUATIONAL THEORIES Fiedler (1964) Vroom & Jago (1995) Thomas (2001) Ayman <i>et al.</i> , (1995)	Leader effectiveness is dependent upon contextual factors available to the leader, i.e. the leader's trait; his/her behaviour in a given situation will determine how effective the leader actually is.
CHARISMATIC THEORY Max Weber (1947) Thomas (2001)	Leader effectiveness is seen in the use of his/her charisma (a trait) to impact the emotions of subordinates to elicit extreme loyalty in difficult situations.
TRANSFORMATIONAL/TRANSACTIONAL THEORIES Burns (1978) Bass (1990) Bryman (1992)	Leader effectiveness is seen in the use of charisma and skills such as inspiration, individualized consideration and intellectual stimulation regardless of the situation.

For the purpose of this review, the modern schools of leadership will be categorised into early modern theories and recent theories.

2.3 Early modern theories

2.3.1 Trait theory of leadership

Trait theory arises from the belief that effective leaders have distinguishing traits and that these inherent individual characteristics are more important than the situational attributes. Trait theory concentrates on the leaders themselves with the underlying assumption that some people are 'natural leaders' and that no matter what the situation or surrounding circumstances, they will emerge as leaders. This approach is known as the 'great man theory' (Dorfman, 1996). Yukl (1989) asserts that such persons are assumed to be endowed with certain traits not possessed by other people. Physical characteristics (height, appearance and energy levels featured prominently), personality characteristics (like self-esteem, dominance, and emotional stability) and the individual's ability (general intelligence, verbal fluency, originality, and social insight) are the traits assumed to be inherent in every leader. The most strongly stated form of this theory sees the above described 'leadership traits or characteristics' as innate and accordingly labels some people as 'born leaders' due to their psychological make-up. The supporters of this theory deny that individuals could be trained to become leaders and the researchers who were in favour of this theory did not consider situational variables or follower characteristics to be significant (Steers *et al.*, 1996).

The second school of thought on trait theory was the study carried out by Stogdill, in 1948. He added a contextual element to trait theory after examining the results of 124 trait studies from 1904 to 1948 and concluded that "A person does not become a leader by virtue of possessing some combination of traits ... the pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities and goals of the followers". Further, individual's social background (such as education, social status, and

mobility), the individual's task-related characteristics such as drive to achieve, desire to excel and task orientation are the basis on which one can differentiate one individual from another when it comes to leadership (Thomas, 2001).

Trait theory was not without criticism; Thomas (2001) said the trait theory has failed to present one trait or quality that can be used as a distinguishing characteristic between those who lead and those who do not. Yukl (1994) also added that several attempts have been made to pinpoint leadership traits and characteristics related to effective leadership capable of predicting who might be an effective leader. All these attempts, however, were not able to provide a single trait or a combination of traits that were associated with effective leadership. This led to criticisms of trait theory by some researchers (Dorfman, 1996; Steers *et al.*, 1996) who say that it provides little support for the relationship between traits and effective leadership. The implication here is that trait theory has failed to stand up to scientific examination because of the difficulty in consistently identifying traits that are necessary and sufficient for leadership success. However, according to Ward (2006) regardless of the critiques levelled against trait theory, it has led to further research into the different approaches to the study of leadership today. Again, regardless of the criticisms levelled against trait theory, according to Steers *et al.* (1996), some researchers have taken a keen interest in it and have developed improved measurements, better methodological approaches and subjected the theory to more rigorous testing. For example, recent leadership theories (Phillip and Lord, 1981; Lord *et al.*, 1982; Lord *et al.*, 1984) suggest that some traits are associated with the emergence of leaders. Their research suggests that people seem to perceive others as leaders when they have certain clusters of leadership-oriented traits called leadership prototypes (Phillip and Lord, 1981; Lord *et al.*, 1982; Lord *et*

al., 1984). These studies confirm Bass' (1990) and Dorfman's (1996) findings that traits like intelligence, interpersonal skills, and cognitive skills are related to successful leadership.

2.3.2 Behavioural theory

The deficiencies in trait theory led researchers to look into the specific behaviours leaders' exhibit. This gave rise to behavioural theory. Behavioural theory focuses on the effectiveness of the leader based on what they do in a given situation rather than the leader's individual characteristics (Steers *et al.*, 1996). It proceeds from the assumption that different situations call for different behavioural characteristics. Several studies observed that different kinds of leader behaviour had differing effects on outcomes. Typical among these studies were those done at Ohio State University and the University of Michigan that focused on identifying leadership behaviour that was instrumental in the attainment of organizational group goals. Blake and Mouton (1964) concluded that subordinates perceived their leader's behaviour primarily in two distinct categories namely: *consideration* and *initiating structures* – either focusing more on employees (consideration) or on production targets (initiating structures).

These categories, in Yukl's (1989) view, contain varieties of specific behaviours. Consideration included behavioural items concerned with leader supportiveness, friendliness, consideration, consultation with subordinates, representation of subordinates' interests and, openness of communication with subordinates, etc. These items were classified as relationship oriented and leaders possessing these characteristics were good in establishing and maintaining good relationships with subordinates. Initiating structures included behaviour items concerned with directing subordinates, clarifying subordinates'

roles, planning, coordinating, and problem solving, criticizing poor work and pressuring subordinates to perform better. These items are task oriented and are good for utilizing organizational resources efficiently and attaining organizational goals.

Similarly, there was the University of Michigan study which described leaders' behaviour as relationship-oriented (*employee-oriented*) or task-oriented (*production-oriented*). Steers *et al.* (1996) mention that employee-oriented describes leaders who show concern for their subordinates and friendly with them, which is similar to Blake and Mouton's description of consideration. Blake and Mouton's (1964) popular managerial grid derived four leadership styles along the two dimensions of *concern for people* and *concern for production*.

The dimensions presented by Blake and Mouton show that a leader who is high on both dimensions is most effective. Ward (2006) is of the view that although this view provides useful mapping for leadership style the approach implies that there is only one best style and the most effective style of leadership is the high—high mode. A combination of concern for people and concern for results will lead to effective leadership (Blake and Mouton, 1964; Bass, 1990).

A number of criticisms have been levelled at Blake and Mouton's theory. First, it has been identified that there exists some variability between the correlation of behaviours and organizational outcomes (Yukl, 1989; Bryman, 1992). Secondly, there has been an oversimplification of the behavioural dimensions of leaders, which is viewed as very complex in reality (Ivancevich and Matteson, 1999; Nahavandi, 2000).

Thirdly, no situational variables were included in the analysis of these studies, because different behaviours have been found to be more or less effective in different settings (Bryman, 1992; Ayman *et al.*, 1995; Chemers, 2000). Fourthly, the studies on behavioural

theory have been found to provide little or no room for cross-cultural dimensions, especially the influence of task orientation, which can be very complex in some cultures (Thomas 2001). These criticisms of behavioural theory have prompted the rise of contingency theories.

2.3.3 Contingency theories

Contingency theories take into consideration the leader, the situation, and the follower characteristics when examining leadership. This caters for the major criticism levelled against behavioural theory (Steers *et al.*, 1996); that is, the optimum leadership style is believed to be dependent on the situation faced by the leader (Vroom and Jago, 1995). Thomas (2001) posits that leaders' orientation must match the demands that go with the situation.

The underlying assumption of this contingency theory is that the leader's effect on subordinates is postulated to be contingent on particular situational moderator variables. The best known proponent of this theory was Fiedler (1964). He developed what he called a *contingency model of leadership effectiveness*. According to Steers *et al.* (1996), this model contains the relationship between leadership style and the favourableness of the situation. Situational favourableness was described by Fiedler in terms of three empirically derived dimensions: the *leader – member relationship*, the *degree of task structure*, and the *leader's position power*.

A favourable situation is described as one where there exists leader acceptance by followers, mutual respect and tasks completely laid out and authority is formally attributed to the

leader by the followers. In contrast, the situation will be unfavourable for the leader if the opposite exists. Steers *et al.* (1996) explain that leader effectiveness, according to this theory is dependent on how favourable the situation is.

One of the weaknesses of contingency theory according to Vroom and Jago (1995), is its assumption that everything about the leader is stable. However, it fails to prescribe range of behaviour within the stable role the leader plays or its effect on subordinates' motivation and satisfaction. However, Thomas (2001) is of the view that while Fiedler's theory has clearly made an important contribution toward understanding leader effectiveness, it still needs further development in its application.

One strand of contingency theory is the Path-goal theory (House (House, 1971; House and Mitchell, 1974). This was developed in response to conflicting results from the behavioural approaches. The Path-Goal theory postulates that leaders must make sure that followers know what is expected of them by setting them clear goals and providing the resources they need for goal attainment and then remove all barriers to goal attainment, and finally, let them know the link between achieving the desired goals and the associated extrinsic rewards. That means leaders should vary their behaviour depending on the personal goals of each of their subordinates and contextual variables such as the nature of the task. In essence, the Path-Goal theory attempts to explain the impact that a leader's behaviour has on subordinate motivation, satisfaction, and performance depending on the situation. The contingency in this theory is that particular leadership behaviour should be used to complement or fill in, as it were, from the work situation in order to enhance subordinates' motivation, satisfaction, and performance. That is, the leader defines the path to the follower and explains the rewards that go with it. (Yukl, 1989; Bass, 1990; Dorfman, 1996; Steers *et al.*, 1996; Thomas, 2001; Chea, 2007).

House (1971) supported the path-goal theory and identified four leader behaviours as: *directive leadership, supportive leadership, participative leadership and achievement oriented-leadership*. House specifies a number of situational (task structure, formal authority system, work group) and follower (locus of control, experience, perceived ability) characteristics - moderators of the relationship between leadership style and follower satisfaction and performance. Path-goal theory again presupposes that the leader's task is to analyse the situation and the subordinate characteristics and make it clear to subordinates that effective performance will result in the desired goals. In doing this, the leader may adopt a directive (which includes coaching), supportive, participative or achievement-oriented approach, as required by the situations contingency factors. (Yukl, 1989; Bass, 1990; Dorfman, 1996; Steers *et al.*, 1996; Thomas, 2001; Chea, 2007).

Participative leaders, according to House, seek information from followers when making decisions, while directive leaders give specific directions and guidelines to followers regarding performance goals, scheduling, procedures and other relevant work variables. Supportive leaders show concern for followers and always try to create a rapport with them and achievement-oriented leaders emphasise setting challenging goals and objectives while expecting high performance levels from followers. The Path-Goal theory suggests that these various styles can be used by the same leader in different situations. Kort (2008), said that research has generally shown good support for the predictability of the theory, but some predictions have not been supported. Regardless, according to Yukl (1989), it has provided a good basis for considering a number of moderators in the study of leadership.

2.4 Recent leadership theories

2.4.1 Charismatic leadership theories

The concept of charismatic leadership dates back to Max Weber, in 1947, who asserted that this kind of leader was believed to have some extraordinary qualities, which they and their followers believed to have been inspired by some transcendental power. It is argued that such leaders emerge when people are suffering and looking for redemption. Steers *et al.*(1996) and Ensari and Murphy (2003) mention that such leaders appeal to the emotions of followers, earn their trust and enlist their enthusiasm because the followers perceive them as radical change agents. Charismatic leaders are characterised by self-confidence, confidence in subordinates, high expectations for subordinates, ideological vision and the use of personal example (Steers *et al.*, 1996).

Charismatic leaders are distinguished by a number of characteristics including risk-taking, goal articulation, high expectations, emphasis on collective identity and vision. It is proposed by the proponents of this theory that these elements motivate followers to go beyond self-interest. A noted characteristic of these leaders, is their personal challenge to the existing social order and the use of unconventional approaches in handling situations and issues (Steers *et al.*, 1996; Ensari and Murphy, 2003). Steers *et al.*, (1996) add that in crisis situations, people seek dramatic change because they become dissatisfied with the *status quo*. Therefore, followers of the charismatic leaders identify with the leader and the mission of the leader, exhibit extreme loyalty to, and confidence in, the leader, emulate the leader's values and behaviour and derive self-esteem from their relationship. Ward (2006) mentioned that charismatic leadership can be considered as a leadership trait or style and an element of transformational leadership.

By virtue of the 'unique' characteristics that charismatic leaders possess (Thomas, 2001), the proponents of the charismatic leadership style suggest that these leaders are more effective than non-charismatic leaders regardless of culture. However, doubt has been thrown on such claims by some recent studies that suggest that culture does influence the charismatic leadership process, for example, results from the Dominican Republic (Echavarria and Davis, 1994), the Netherlands (Den-Hartog *et al.*, 1999) and Singapore (Koh *et al.*, 1995) suggest that while the concept of a charismatic leader might be universal, the way such a leader is described by followers can differ markedly across cultures.

2.4.2 Transformational and transactional leadership theories

Transformational leadership (TL) takes the idea of the charismatic leader but with some added elements (Bass, 1990). Four elements; *charisma, inspiration, intellectual stimulation and individual consideration* (Bass, 1990) were identified as being associated with a transformational leadership style. Charisma becomes very important as organizations transform traditional ways of being to meet the challenges of dramatic change. Charisma on the other hand provides vision and sense of mission, instils pride, and gains respect and trust (Bass, 1990), while inspiration communicates high expectations, uses symbols to focus efforts, and expresses important purposes in simple ways. Intellectual stimulation, on the other hand, promotes intelligence, rationality and careful problem solving, whereas individual consideration gives personal attention, treats each employee individually, coaches and advises. These factors add substantially to subordinates' satisfaction and effectiveness (Bass, 1990).

A transformational leader, in the view of Burns (1978), is the one who motivates the team to be effective and efficient by directing their communication and efforts towards achieving goals. This type of leader focuses on the big picture and uses team work to produce results as they allow each member to operate in their area of expertise. The transformational leader is always looking for ways to get new ideas that will help the organization reach the stated vision.

TL has consistently been claimed to be more effective than the other leadership styles (Dubinsky *et al.*, 1995). For instance, transformational leaders have been argued to “lift ordinary people to extraordinary heights” (Boal and Bryson, 1988) and also cause subordinates to do more than they are expected to do (Yukl 1989). They are also said to get people to perform beyond their levels of expectation (Bass 1990) and are claimed to also motivate their subordinates to perform above and beyond the call of duty (House and Shamir, 1993).

TL is also viewed as playing a key role in developing effective behaviours for mentors (McColl-Kennedy and Anderson, 2002). Lewis (2000) is of the view that transformational leaders are recognized as using emotion to communicate a vision and to elicit the desired responses from their subordinates. Berson *et al.*,(2001) agrees that transformational leaders use “transformational influence to excite followers to work towards long-term ideals and strategic objectives. Transformational leaders according to Tsai *et al.*,(2009) are able to arouse positive moods in their subordinates by using an emotional appeal.

Transactional leadership, in contrast is reward-based as leaders encourage specific performance and behaviours by rewarding such situations (in the broadest sense). With the transactional leader, rewards are contingent on delivery and they manage by intervening actively only when a delegated task or function is failing to conform to expectations (Higgs,

2003). MacKenzie *et al.*,(2001) were of the view that there is a thin line differentiating transformational and transactional leadership as they all share common elements such as providing clarity of desired outcomes, recognizing accomplishments, and rewarding high leadership performance. However, in the process and behaviours of these two forms of leadership lie substantive differences.

Whereas transformational leadership involves creating changes in values, goals and aspirations that are consistent with the values of the followers and implementing change by articulating stimulation while clarifying performance expectations, transactional leaders do not follow such processes.

Research on the transformational and transactional leadership paradigm has proven to be promising (Podsakoff *et al.*, 1990). For example, Bryman (1992) cites a variety of organizational studies demonstrating that transformational leadership behaviours are positively related to employees' satisfaction, self-reported effort and job performance. Similar results have been reported in several studies (Bass *et al.*, 1987; Conger and Kanungo, 1987; Avolio and Bass, 1988) from a variety of samples and organizational settings. Recently, Higgs (2003) mentioned that, there have been several additions to the above through research that has generated more understanding of the leadership concept.

However, regardless of the advantages and contributions of the theories discussed above, including Bion's (1961) experience in group leadership theory and Little's (1984) theory of political leadership to the understanding of leadership in general, there have been several critiques levelled against all of them, especially with the emergence of various leadership scandals at national and international levels. The critiques are discussed below.

2.5 Critique of leadership theories

The existing leadership theories tend to be focused on the leader as an individual with special features and portray the followers as non-participative members who only receive from this 'special' hero known as a leader. That is why researchers (Harris, 2004; Spillane *et al.*, 2004; Spillane, 2005; Bolden and Kirk, 2009) have been very critical of leadership theories and commented that the existing theories present leadership as 'something done by leaders to followers', making these theories more leader-centric (Lord *et al.*, 1984; Bass, 1990; Meindl, 1995). Bolden (2007) suggests that existing leadership theories place the responsibility of leadership firmly in the hands of the 'leader' and represent the 'follower' as somewhat passive and subservient. The existing theories show leadership as a top-down approach where the followers only receive from the leader alone. But leadership is a process and, therefore, to ignore the part played by followers in the leader-follower dualism (Bolden, 2007) is a serious oversight.

Spillane (2005) argues that most of the already known leadership theories, e.g., trait, behavioural, contingency, transformational and transactional theories dwell on the 'what' of leadership rather than the 'how' part of leadership. Spillane (2005) further explains that in any given organization, several people play different roles at different levels which, collectively, lead organizations to greatness. Spillane was implicitly arguing for distributed leadership where different people in different roles and positions exhibit leadership in their area of operation which together spur organizations to greatness. Therefore, for the known leadership theories to paint leadership as something done by one 'hero' and discount the individual roles played by subordinates is inaccurate. It is, therefore, not helpful to only focus on the 'what' part of leadership alone in this challenging world today as it is not helpful

in finding solutions to leadership challenges and so we cannot rely on the existing leadership theories to develop leaders for the future (Avolio and Gardner, 2005).

Another criticism levelled against the known leadership theories is their silence over leaders' motives in the use of power. Howell (1988) indicates that none of the existing leadership theories explicitly address this subject. Howell continued that the use of power by leaders has serious implications for followers, organizations and the society as a whole that cannot be ignored. The suspicion here is that some leaders can personalize the use of their power for their own benefit rather than for societal benefit. There appears to be an implicit assumption that leaders would invariably use their power for the good of society but this has not always proven to be the case. Therefore, for the existing leadership theories to be silent over such important issues cannot be taken lightly (Howell, 1988).

Can we, therefore, discount the insightful contributions made to the understanding of leadership by the known leadership theories? Can we ignore the successful applications of some of them in certain situations over the period? Contrary to the accusations levelled against the known leadership theories, it would be unfair to reject the contributions they have made to deepen understanding of the leadership concept.

However, due to new challenges facing the world today the suitability and the applicability of the known leadership theories have been questioned (Avolio and Gardner, 2005). There is, therefore, the need to formulate a model of leadership that would be suitable to meet the challenges of today's organizations and still be relevant for the future. Researchers and practitioners (Bass and Steidlmeier, 1999; May *et al.*, 2003; Harris, 2004; Avolio and Gardner, 2005; Gardner *et al.*, 2005; Spillane, 2005; Walumbwa *et al.*, 2008) are asking for the redirection of research efforts towards understanding leadership practice, which they

believe is revealed in leader-follower interactions rather than by concentrating on the leader as an individual.

When elaborating on leadership interaction, Harris (2003) suggests that the leadership focus should be on how leaders and followers generate ideas together, and how they seek to reflect upon situations in the work place and make sense of their work in the light of their shared beliefs. By this statement, Harris is simply drawing the attention of researchers and practitioners to the importance of leader-follower interactions.

Understanding leader-follower dynamics is vital because it is within them that we can discover the expectations, and reactions of leaders and followers, which are very important ingredients of organizational development. Researchers (Harris, 2004; Avolio and Gardner, 2005; Spillane, 2005) highlight the opportunities to be derived from understanding leader-follower interactions. They suggest that inherent in the leader-follower dynamism lies collaborative and collective learning and knowledge generation, which are strong foundations for building innovation and trust in organizations. In addition, the issue of integrity become evident.

Gardner *et al.*, (2005) also say that in times of rapid change like our world today, people (employees) need to have direction and meaning in their work and are in constant search for those who can help them genuinely, transparently, with integrity, and coupled with high moral standards. Employees, in addition, need people who have stable philosophies of themselves as well as the organization and who have the ability to help the employees to develop their own philosophical bases (Novicevic *et al.*, 2006). Leaders with such characteristics and abilities are said to be authentic (Avolio and Gardner, 2005; Eagly, 2005; Gardner *et al.*, 2005; Shamir and Eilam, 2005; Novicevic *et al.*, 2006; Endrissat *et al.*, 2007).

Authentic leaders are needed in today's organizations (Luthans and Avolio, 2003; Avolio *et al.*, 2004) to develop authentic followers (2003b; Avolio *et al.*, 2004; Gardner *et al.*, 2005; Illies *et al.*, 2005) for positive organizational behaviours (Luthans *et al.*, 2004; Luthans and Youssef, 2004, 2007; Luthans *et al.*, 2007b), which culminates in positive organizational outcomes such as citizenship, job satisfaction and more.

Proponents of the AL construct (Kernis, 2003a, 2003b; Avolio *et al.*, 2004; Luthans *et al.*, 2004; Gardner *et al.*, 2005; Illies *et al.*, 2005; Luthans and Youssef, 2007; Luthans *et al.*, 2007b) have presented AL as having more practical advantages than the existing leadership models and more follower centric than most of the known leadership models that appeared to be more leader centric.

The next section discusses the characteristics of authentic leadership and assesses the merits of the construct and concludes with its definition.

2.6 Characteristics of Authentic Leadership

Authentic leaders are said to be true to themselves (Harter, 2002), and are able to express themselves and act in ways that are consistent with their inner thoughts and feelings. One unique characteristic of authentic leaders, according to Luthans and Avolio (2003), is their consistent transparency in all their dealings over time. Such transparency is also evident in the authentic leaders' dealings with their followers because followers can easily see the intention behind their actions.

Authentic leaders do not show pretence in their intentions and actions, because their actions are based on truth and what is right. Shamir and Eilam (2005) describe them as

originals because they do not fake their actions and intentions. Cammock (2001) prefers to call such leaders great leaders because they lead with the heart, while other authors (Henderson (Henderson and Hoy, 1983; Luthans and Avolio, 2003; Shamir and Eilam, 2005; Novicevic *et al.*, 2006; Walumbwa *et al.*, 2009) prefer to call them genuine. This genuineness also shows in their open and transparent operations. For example, in making decisions, authentic leaders do not necessarily go with what is most popular (May *et al.*, 2003: 254). Rather, they systematically evaluate all alternatives and make decisions that are just and fair without harming the parties involved or giving one an undue advantage over the other. Further, authentic leaders do not fake interest in other people's welfare and wellbeing. According to Mitchie and Gooty (2005), authentic leaders show a genuine interest in the viewpoints and aspirations of others and this is a reflection of their genuine concern for other peoples' wellbeing. Kernis (2003a, 2003b) claims that the genuineness expressed by authentic leaders is possible because they have high self esteem that, drives them to behave genuinely regardless of whether or not they are socially accepted. Authentic leaders also encourage their followers to behave and act openly and transparently, thereby creating an open organisational climate (Henderson and Hoy, 1983) in which people are real to each other and genuine in all their interactions. The openness and genuineness once achieved, acts as behaviour regulators in the organisation.

Some leading proponents of authentic leadership theory (Bass and Steidlmeier, 1999; Luthans and Avolio, 2003; May *et al.*, 2003) believe that authentic leaders' actions are generally guided by a set of values that are geared towards doing what is right and fair for all stakeholders, as they align their values, and behaviour. In reviewing Schwartz's (1994) value typology, Mitchie & Gooty (2005) suggest that doing what is right and fair for people does not necessarily mean that authentic leaders do not consider their own personal

enhancement but they give more priority to the welfare of others, the organisation, the community and society more than themselves (Burns, 1978; Howell and Avolio, 1992; Bass and Steidlmeier, 1999; Luthans and Avolio, 2003). It is this point that differentiates authentic leaders from other kinds of leaders. Howell and Avolio (1992) argue that leaders who are concerned with the welfare and common good of followers and the organisation qualify to be called authentic leaders. Thus, to qualify as an authentic leader involves the combined application of self-transcendent values (Schwartz, 1994) and a conscious effort to give more attention to other peoples' good and well being than one's own.

An important aspect of AL is the leaders' motivation to be authentic (Ferrara, 1994). This aspect of AL has generated several dissenting ideas. Some authors (Bass & Steidlmeier, 1999, Luthans & Avolio, 2003) have recognised the combined effect of an individual's effort and desire in authentic behaviour and suggest that these two act to motivate authentic leaders to behave the way they do. Other researchers have a different opinion. They believe that behaving authentically is a resolution a leader makes to take responsibility for their own individual freedom and their organizational and community obligations. However, taking this stance means these authors only consider the conscious effort being made to behave authentically by leaders and nothing else (Novicevic *et al.*, 2006). However, these arguments are expressing the same idea differently because they all agree that some effort needs to be exerted to behave authentically. An intriguing issue that seems to be silently raised by these similar views is the idea of choice on the part of leaders. That is, leaders can choose to put in the required effort to behave authentically or not.

In contrast, authentic leaders are said to behave authentically because they are self-determined (Kernis, 2003b) in their behaviour and relationships. That is, authenticity involves the mind (cognition), making it a psychological concept (Kernis, 2003b). Kernis'

assertion does not erase the earlier claims made that authenticity requires some effort on the part of leaders. This is because thinking or being self-determined requires some effort combined with making choices. Therefore, this only adds to the earlier claims made regarding authentic leaders. In contrast, Ferrara (1994), disagrees with the psychological stance of the authentic leader concept and argues that the authentic leader concept is more philosophical as it is more about ethical and moral behaviour than just a state of mind. Thus, authentic leaders use genuine moral judgments to rise above the average expectations of following other people's directions by reluctantly rejecting the commonly accepted ways of doing things. This philosophical stance (Novicevic *et al.*, 2006) distinguishes the actions of authentic leaders from other forms of leaders.

The dissenting ideas above regarding the distinguishing characteristics of authentic leadership are summarised in Table 2.2 below

Table 2-2: Different aspects of authentic leadership

Opinion	Source
Their actions are guided by a set of values geared towards doing what is right and fair	(Bass & Steidlmeier, 1999, Luthans & Avolio, 2003, May et al., 2003)
They give more priority to the welfare of others and their organisation by applying self-transcendent values and conscious effort	Howell and Avolio (1992), (Schwartz, 1994)
They make a resolution to take responsibility	(Novicevic et al., 2006)
They combine effort and desire to behave authentically	(Bass & Steidlmeier, 1999; Luthans & Avolio, 2003)
They are self-determined to be authentic in their behaviour and relationships	Kernis, 2003 a & b
Ethical and moral determination to do what is right and not a state of mind	Ferrara (1994)

In summarizing the distinguishing characteristics of why authentic leaders behave the way they do, some proponents argued that authentic leaders have received certain values and norms through their socialization processes and life experiences which they have been able

to personalise and form convictions around them, which drives their behaviour. They therefore 'own' their personal experiences (Harter, 2002; Luthans and Avolio, 2003; Shamir and Eilam, 2005) and do not live or act to please or to conform to the normal, existing conventions, rather they act for the common good of everybody involved as motivated by their internal commitment to being fair and just in their actions.

Essentially, AL is “....a pattern of leader behaviour that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information and relational transparency on the part of leaders working with followers, fostering positive self-development” (Walumbwa et al., 2008 pp94). This definition is accepted for this study but extended and developed further.

The next section critically discusses the theoretical foundations of the authentic leadership theory.

2.8 Conceptualization of the authentic leadership construct

Up to this point, the review has focused on the emergence of AL, the distinguishing characteristics of AL and assessed the merits of AL. This section gives a detailed discussion of Kernis' conceptualisation of AL. Of the several theories and models proposed for authentic leadership, Kernis' (2003b) model of authentic leadership can be seen as the foundation of modern AL theory as all those suggested models and theories rely heavily on it.

2.8.1 Kernis' conceptual description of authentic leadership

Kernis' theorizes that authentic leadership has four components; self awareness, unbiased processing, authentic behaviours/action and relational authenticity as shown in Table 2.3 below.

Table 2-3: Kernis' model of authentic leadership summarised

Self awareness	Knowing strengths and weaknesses and having the ability to openly discuss them with others
Unbiased processing	Objectively processing self relevant information without allowing distortions due to personal emotions
Authentic behaviour/action	Acting freely and naturally by expressing one's core feelings, motives and inclinations without fear of the outcomes
Relational authenticity	Displaying high levels of openness, self disclosure and trust in relevant relationships

Self awareness is defined by Kernis (2003b: 13) as having an awareness of, and trust in, one's motives, feelings, desire and self-relevant cognitions. By implication, self-awareness includes an individual's awareness of his/her strengths and weaknesses; how he/she feels at a given time and the potential effects those emotions have on current beliefs and actions. Luthans and Avolio (2003) claim that authentic leaders "remain cognizant" of their own vulnerabilities, but one distinguishing characteristic is that they openly discuss them with associates. These open discussions about strengths and weaknesses help leaders know who they are and understand what they believe and they then act upon such beliefs (Avolio *et al.*, 2004). This awareness, Gardner *et al.*, (2005) explain, is gained because the authentic leaders work hard to derive a meaning of the world around them based on introspection that is self-reflective.

The self awareness of authentic leaders does not just happen, but is developed over time. In explaining how self awareness is developed, Avolio and Gardner (2005) suggest that the awareness comes from one's understanding of his or her unique talents, strengths, sense of purpose, core values, beliefs and desires. Such understanding, according to Kernis (2003b), provides one with a sense of freedom and responsibility which forms the foundations of authenticity. Such personal awareness gained is then utilized in interactions with others (Kernis, 2003b; Gardner *et al.*, 2005). It is from this point that authentic leaders and their associates relate in a transparent manner best described as authentic (Gardner *et al.*, 2005) because such interaction is characterized by openness and trust. As leaders disclose themselves to their followers and encourage them to act similarly transparency is deepened in their relationships. This forms the basis of followers' trust in the leader (Luthans and Avolio, 2003; Kernis, 2003b; Avolio and Gardner, 2005; Gardner *et al.*, 2005).

Kernis (2003b) explains that the second element of authenticity, unbiased processing, is the manner in which a person processes self-relevant information made available to him/her. As the name implies, Kernis suggests that authentic leaders are able to process self-relevant information in an objective manner. This is the point of divergence between Kernis (2003b) and Gardner *et al.*, (2005). Gardner and his colleagues suggest that humans, by nature, are biased processors of information especially self-relevant information and, therefore, regardless of how authentic individuals are, there will be some element of bias, while Kernis thinks otherwise. However they all have a basic agreement that authentic leaders collect and interpret self-relevant information, whether positive or negative, without distorting or exaggerating the contents. Avolio and Gardner (2005) explain the concept of balanced processing further by positing that it becomes evident as a leader is able to recognize his or her relevant biases and still act objectively in a given situation. Avolio and Gardner

emphatically assert that authentic leaders and their followers know their biases, but are able to consider various sides of a given issue and reflect on different perspectives before making decisions. This attribute of authentic leaders corresponds with Peterson's (2000) description of an optimist. Peterson asserts that an optimist is an individual who objectively and realistically assesses situations, without fear or favour, before making a decision. This brings with it several positive organizational outcomes such as trust in the leader, organizational citizenship behaviour and commitment.

The third critical component according to Kernis (2003b), is authentic behaviour/action. This means acting in accord with one's values, preferences, and needs as opposed to acting merely to please others or to attain rewards or avoid punishment through acting 'falsely'. That means, acting freely and naturally by expressing your core feelings, motives and inclinations without compulsion (Kernis, 2003b:p14). This is what Harter' (2002) explained as "owning and acting" one's true self. This is the match between one's actions and one's true self as opposed acting to please or gain approval of others. When a situation calls for the leader's attention, the way he/she handles it will determine his/her degree of authenticity (Harter, 2002; Avolio and Gardner, 2005; Gardner *et al.*, 2005). The true authentic leader will match his/her actions and true beliefs regardless of the rewards or punishment involved. As the authentic leader acts in accord with his or her values and encourages others in the organization to do same, (Avolio and Gardner, 2005; Gardner *et al.*, 2005) they become a model of transparency for others throughout the organization. This is especially important as followers' perceptions of, and trust, in the leader are largely based on the leader's behaviour and actions (Cantor and Mischel, 1977; Cronshaw and Lord, 1987; Nye and Forsyth, 1991). Therefore, the leaders' actions must be aligned with their espoused values and their behaviour must be consistently seen as genuine or authentic (Kernis, 2003b; Avolio and

Gardner, 2005; Gardner *et al.*, 2005). This act is argued to be the key input for the development of authentic followers (Gardner *et al.*, 2005). It could, therefore, be inferred from the above discussion that leaders who are more open and who self-disclose more would be expected to in-still higher levels of trust in their followers.

The fourth component of authenticity, as suggested by Kernis (2003b), is relational authenticity. Relational authenticity involves valuing and achieving openness and transparency (truthfulness) in one's relationships. Relational authenticity involves showing one's true self, good or bad, to other people. Gardner *et al.*, (2005) suggest that relational authenticity involves the display of high levels of openness, self-disclosure and trust in relationships. Thus, relational authenticity involves the presentation of an individual's genuineness and encourages others to do same. This ensures the creation of intimate bonding and trust between them (Gardner *et al.*, 2005). This kind of relationship (Avolio and Gardner, 2005; Gardner *et al.*, 2005) is characterized as authentic because there are no hidden motives and intentions. Kernis' (2003b) view was that as leaders accept others' view points and act based on appropriate feedback and suggestions, the leader sets the standard for others in the organization to also welcome feedback and inputs. This forms the basis of a transparent relationship. Thus, transparency is a critical component of authentic relationships that is proposed to strengthen trust levels (Gardner *et al.*, 2005).

It must be emphasised that while Kernis' model produces an in-depth analysis of the AL construct, it is not adequate as it does not explicitly cover, in detail, the leader-follower dynamism especially the role of follower subjectivity in AL. This is a deficiency in the Kernis' model.

Avolio *et al.*, (2004) and Sparrowe (2005) offer models with slightly different 'twist' to the AL construct. They introduce the self regulation component in their model and explain it as the

exercising of discretion in the way authentic leaders disclose information. Luthans and Avolio (2003) believe that self regulation is a process through which the authentic leader is aware of his strengths and weaknesses and can discuss them openly with followers. That is, as authentic leaders self regulate their actions in their relationships with followers and encourage reciprocal behaviour, so a deeper level of trust develops in the ensuing relationship. This would lead to the display of each person's true self (Avolio *et al.*, 2004; Gardner *et al.*, 2005; Sparrowe, 2005). With regard to information processing, Gardener *et al.*, (2005) maintain that authentic leaders are able to set aside their own biases when processing information as they consider various perspectives about such information and objectively make conclusions without distorting or denying any part of the information. This is referred to as balanced processing of information.

All these other explanations of AL are either directly related to Kernis' (2003b) model or are suggestions of various ways to extend and improve Kernis' model. These additional AL models also do not address the role of followers' subjectivity. This research now moves to providing a theoretical explanation of variations in followers' subjectivity due to differences in perceptions and expectations.

2.9 Followers' perceptions and expectations

Followers' perceptions and expectations play a vital role in their relationships with their leaders. Followers come into work situations with some expectations, with which they measure and rate their leaders, either as effective or non effective. Studies (e.g., Nye & Forsyth, 1991) have found that followers prefer leaders whose behavioural attributes match their expectations and tend to rate such leaders as good leaders. Similarly, Hains *et*

al., (1997) found that followers rate their leader as effective when the leader's behavioural attributes match their expectations of what an effective leader is. Several explanations have been given to account for this phenomenon. Proponents of implicit leadership theory (Cantor and Mischel, 1977; Phillip and Lord, 1981; Meindl *et al.*, 1985; Cronshaw and Lord, 1987; Lord and Maher, 1991; Awamleh and Gardner, 1999; Wanasika *et al.*, 2010) suggest that employees compare leaders' behaviours to their leadership prototypes when making leadership assessments and when a leader has attributes that are consistent with the follower's leader prototype, it influences the extent to which they accept such as leaders and how they appraise such a leader as effective or good. That is, the more attributes the leader has that are consistent with the follower's leader prototype, the more strongly the person is perceived as an effective or good leader.

2.9.1 Models of perceptions and expectations

Several models and theories have been propounded to explain follower's perceptions of leader's behaviours in the leader-follower dynamic. One such model is by Lord and Maher (1991). They used the 'recognition model' and the 'inferential model' to explain how people form perceptions about leadership. The recognition model suggests that individuals have prior knowledge of leadership qualities in their memories that are, organized into cognitive schemas as leader prototypes which they rely on when categorizing people into leaders and non-leaders. Therefore when they encounter a leadership situation later they compare the observed attributes and behaviour to the pre-existing notion held in their memory and when the two match, the person being observed is categorized as an effective leader. The inferential model suggests that the knowledge of organizational events and outcomes held

by the individual is used to judge leader effectiveness and good leadership rather than the actual leader's behaviour. That is, as individuals observe and are part of the organizational outcomes, they engage in cause and effect analyses before making attributions about the quality of the leadership. When the leader's actions and decisions are seen as being responsible for the successful outcome of events in the organisation, effective leadership is inferred; conversely, when the leader is judged to be responsible for negative outcomes, inadequate or ineffective leadership is inferred (Phillip and Lord, 1981; Lord *et al.*, 1982; Lord and Maher, 1991).

The attribution theory (Fedor and Rowland, 1989; Ensari and Murphy, 2003) is based on the premise that individuals have their own perceptions of reality on which they determine or find explanations for the causes of events in their social environment and draw conclusions. Dobbin and Russell (1986) suggest that, based on the individual's understanding of reality, they compare and contrast successes and failures, good and bad, etc. When such information is tested over time and continues to provide justifiable outcomes, it then forms the basis of individual perceptions about the particular situation in question. It is such information that followers store and bring to the organisational setting and use to make attributions of another leader's qualities and achievements (Fedor and Rowland, 1989; Ensari and Murphy, 2003).

Attribution theory fits neatly with the inferential theory of perceptions as they both mention gathering specific leader characteristics that at some time or a given situation produce positive or negative organisational outcomes for followers and which they store in their memory and use later to make judgments about other leaders. However, these two theories are time bound and give a one sided look at perceptions without taking into account followers' socialisation processes and those ideas and characteristics that might have been

picked up, which could contribute or impact significantly on their selection process. This oversight seems to be covered by the recognition model but it does not give details regarding how the earlier knowledge it speaks about was acquired. However, these two models are very insightful and have cast light on how perceptions about leaders are formed.

The above discussion explains why there are differences in the subjectivities of individuals (followers). In the light of the above theoretical explanations for the differences in perceptions this review now moves towards building an interactive model which incorporates follower subjectivity in the AL construct.

2.10 Interactional model of AL

In the following model-building stage of the research the intention is to develop an interactional model of AL. This section presents the key features of interactive model in Figure 2.1 below and then discusses the basis on which the model is grounded.

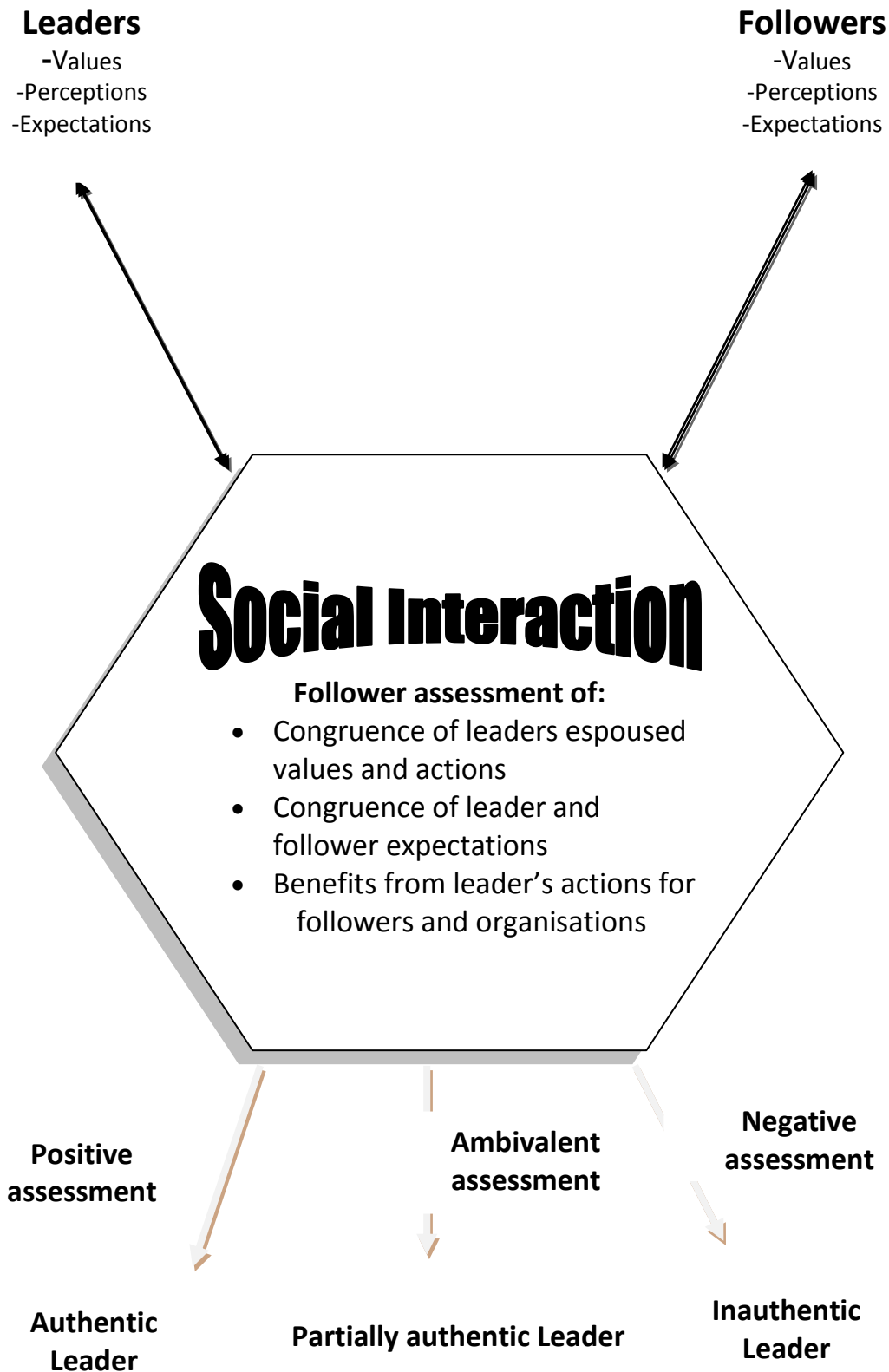


Figure 2-1: Interactional model of AL identifying three key elements assessed by followers before they bestow AL on leaders

The interactive model presented in Figure 2.1 is based on the synthesis of AL theories and the implicit based theories discussed. The interactive model pulls together the various theoretical perspectives that explain how authenticity in leaders is bestowed and provides more comprehensive theoretical explanations about the role follower subjectivity plays in bestowing the honorary title 'authentic' on leaders.

The interactive model suggests that leaders and followers come into an organisational setting with an already built understanding and interpretation of the leader-follower processes. During the social exchanges that take place between leaders and followers, followers assess three key things. First, they assess leaders' espoused values in terms of their exhibited behaviours, second, they match their expectations with those of the leaders, and third, they assess the benefits that the leaders' exhibited behaviour produces for them (followers) and the organisation. If each of these assessments is a positive i.e., if all the three conditions are met, then leaders are rewarded with the title of authentic by followers. If all three conditions are, however, not met then authenticity will not be bestowed. If only two conditions are met, such leaders will be classified as partially authentic.

Thus, the model grounds the assessment of AL solely on followers' subjective beliefs and interpretation. Two important implications can be derived from this, first, the model implies contingency, that is, because follower values and expectations differ, their interpretations and assessments of AL may differ even in the same example of AL behaviour. Second, since leader-follower interactions occur in given cultural contexts and culture influences thinking, it is likely that the cultural context influences follower assessments. Finally, it is possible that same attributes of AL are universal while others are context specific. Following from the above, several implications can be drawn for AL.

First, the AL literature holds that authenticity is not a trait that an individual possesses. Secondly, observing leaders alone would not produce enough justification to conclude whether they are authentic or not. Authenticity only becomes evident after some period of interaction, observation and assessment by a second party. This leads directly to the third point, that authenticity cannot be claimed by any individual but is bestowed or conferred by others based on their understanding of what constitutes authenticity. This highlights the importance of follower's subjective understanding if AL is to be achieved.

In summary, it is now evident that the authentic leadership model discussed above is a behavioural attribute that emerges through social interactions. Researchers (e.g. Lord and Maher, 1991, Philip and Lord 1981, Awamleh and Gardner, 1999, Meindl et al., 1988, Cronshaw and Lord, 1987) have argued that employees come into work situations with implicit theories built in their minds and as they observe their leaders behave, they match the leaders' behaviours against these implicit theories and classify them either as good or bad leaders, authentic or inauthentic, based on the level of congruence and/or incongruence. Gardner *et al.*, (2005) posit that authentic leaders encourage followers to reciprocate, by helping followers to also become true to themselves and positively influence others. Through this interaction, there is a close relationship that develops to the extent that leaders are able to empathize with their followers and see things through the followers 'eyes', through this, leaders are able to influence the subordinates' existing ideas and concepts of leadership (Fedor and Rowland, 1989).

It can, therefore, be suggested that both leaders and followers together play a vital role in constructing authenticity. First, there should be congruence between leaders' espoused values and actions, second, the first condition, as stated, should match with follower

perceptions and expectations of “what is desirable” and, finally, the leaders’ actions must produce direct benefits to the organisation and the followers. When these purposes are satisfied, then leaders receive the title authentic from followers. This, therefore, implies that followers are an inseparable part (Cammock, 2001) in the construction of leadership authenticity and not a passive recipient of leadership as portrayed by most extant leadership theories.

However, conferring the honorary title of authentic on leaders by followers is dependent upon followers’ subjective understanding and interpretation of what they believe constitutes authenticity. This, therefore, makes the authenticity concept subjective as it depends on followers’ perceptions and expectations of the constituents of authenticity in leadership.

2.11 Discussion

The theories reviewed offer a framework for understanding authentic leadership by analysing different aspects of the authentic leadership models and exposing the role follower perception plays in constructing leader authenticity. The review then discussed the implicit theories held by followers, which was revealed to be directly related to culture. Various segments of theories that explained these related concepts were discussed. Now attention is given to some obvious issues that emerge from the literature review and this discussion leads to formulating the research questions which the study seeks to find answers to. Attention is also given to research methods.

The AL model shares some similarities with the already known leadership models. For example, AL has a closer fit with behavioural theories than the trait theories. This is because most of the leading proponents (Harter, 2002; Luthans and Avolio, 2003; Kernis, 2003b; Shamir and Eilam, 2005; Novicevic *et al.*, 2006) of the authentic leadership construct have argued that authentic leaders show a consistency between their espoused values and the actual behaviours they exhibit and that authenticity is not a trait. That is, these proponents emphasise behaviour.

The AL model compares favourably with Blake & Mouton's (1964) behavioural theory in a number of ways. For example, the consideration and initiation orientation (or the employee orientation and task orientation) proposed by Blake & Mouton could also be behaviours exhibited by authentic leaders. Consideration on the part of leaders is when a leader is said to show friendliness, support and consults subordinates, etc as this compares directly with most of the authentic leaders' behaviours. Looking at the consideration part of authentic leaders, Mitchie and Gooty (2005) comment that authentic leaders genuinely show an interest in their subordinates' viewpoints and aspirations. A similar picture is painted with the initiating structures of Blake & Mouton's model where leaders clearly define the task to be performed by each subordinate and emphasize goal achievement. Authentic leaders also clearly identify the strengths and weaknesses of subordinates and support them to achieve goals. However, the difference between the behavioural model and the authentic leader is the emphasis placed on genuineness by the authentic leader, which is not mentioned in behavioural theories. It must be noted that a leader may fake friendliness and support of followers but authentic leaders do these genuinely.

AL compares favourably with Fiedler's contingency theory when comparing situational factors for each follower and then building relationships while spelling out what each

follower can do and helping them achieve this. Both the contingency and the authentic leadership models claim to enhance respect for the leader by the followers. However, authentic leaders go beyond just creating a favourable situation by building genuine relationships with followers as they openly discuss their own weaknesses and strengths and encourage their followers to do the same (Henderson & Hoy, 1983, Kernis 2003 a & b). They also treat each follower with respect and do what is right and fair for them (Howell and Avolio, 1992; Bass and Steidlmeier, 1999). Therefore, followers' respect evolves as a consequence.

Comparing House's (1971) Path-Goal theory with the AL model, the four characteristics suggested (directive, supportive, participative and achievement-oriented leadership styles) are also part of the authentic leader's behaviours. As discussed above, the authentic leader is supportive of followers and takes a genuinely keen interest in each follower's well being and welfare (May *et al.*, 2003). In so doing, the authentic leader exhibits all four styles suggested by House. But the difference between House's claims and authentic leadership is the followers' welfare and wellbeing. House's Path-Goal theory is silent over these two things but that is the main concern and distinguishing feature of authentic leaders. It is possible to find a leader who is supportive of a follower but not necessarily for the welfare or wellbeing of that follower, or an achievement oriented leader who only cares about achieving the goals set regardless of the impact it is going to have on the follower's welfare or wellbeing.

Authentic leaders are argued to also possess positive psychological capacities (Luthans and Avolio, 2003) such as charisma, self-confidence, integrity, flexibility, and dynamism, etc., which Bass (1990) and other researchers mention as being key features in charismatic and transformational leaders. By openly discussing their strengths and weaknesses with

followers, authentic leaders display self-confidence about what they can or cannot do and complement this by walking their talk while stimulating followers' minds by problem-solving (Howell and Avolio, 1992; Bass and Steidlmeier, 1999; Luthans and Avolio, 2003; Shamir and Eilam, 2005). By making reference to their own past experience, authentic leaders compare directly with charismatic and transformational leaders. However, what distinguishes the authentic leader is their ability to personalise their past experience and use them to direct their actions, which is not a characteristic found in charismatic and transformational leaders (Harter, 2002; Luthans and Avolio, 2003; Shamir and Eilam, 2005). Secondly, the motives behind such actions taken by charismatic and transformational leaders may not necessarily be ethical but for their own selfish gains, whereas actions taken by authentic leaders are purely ethical and based on their high standards of moral judgements (Ferrara, 1994).

Generally, the essential difference between most existing leadership theories and the authentic leadership theory is their view of the uni-directional flow of leadership. The previous leadership theories tend to view leadership as something that flows from leaders to followers (Bolden and Kirk, 2009) or something done to followers by leaders, presenting followers as inactive recipients. In contrast, authentic leadership looks at the interrelationships between leaders and followers, presenting the two as active participants in the entire leadership process.

Again, while the previous theories are silent about the motives, thoughts, emotions, and beliefs behind the leaders' actions and the exercise of power, authentic leaders are said to match their actions and exercise of leader power with ethical motives, emotions, beliefs and thoughts (Ferrara, 1994; Bass and Steidlmeier, 1999; Harter, 2002; Luthans and Avolio, 2003; Avolio *et al.*, 2004).

However, one common theme emerging from the AL literature is that authentic leadership is not a trait theory but a behavioural one that arises from leader-follower interactions. When the espoused values and actions of leaders, with the concomitant benefits to the followers and the organisation occur, in a way that they are judged acceptable by the followers, then they confer authenticity on leaders. By playing such a key role in the creation of authenticity in leaders, followers' understandings and meanings about authenticity become very important issues that need to be understood. However, followers' understandings and meanings are subjective as they depend on their own perceptions and expectations built up over time.

It has come to light that followers explain situations, issues and concepts based on the implicit theories they have about those issues, concepts and situations, which they have tested over a period of time and have built their own reality about and upon which they draw inferences when explaining events encountered. It could be implied, therefore, from the above discussion that to understand individuals' subjective meanings and interpretations given to specific situations or phenomena is to understand them from their points of view. This is, because, people give different interpretations and evaluations to given situations, and also differently interpretations to similar situations, encountered.

Similarly, different expectations and interpretations will influence the assessment of acceptable leadership and organisational practices in different situational or cultural contexts. It is against this background that this study is arguing that if authentic leadership is not a trait but an attribute conferred on leaders based on the congruence between: followers' assessment of leaders' espoused values and behaviours, assessment of leader-follower expectations and finally, assessment of the leaders' actions and the direct benefits it produces to the organisation and the followers. There is a greater likelihood to have

different meanings given to AL in different situational and/or cultural contexts due to differences in followers' subjective understanding and interpretation of situations. However, there could also be some preferred AL attributes that may be universal as portrayed by the existing AL theory. These considerations therefore lead directly to the following research questions:

4. *How and to what extent are the constructs of authentic leadership in one culture, e.g., Ghana, the same as or different from that of another, e.g., New Zealand?*
5. *Do the cultural contexts influence assessment of authentic leadership?*
6. *Are some attributes of AL are common across organisations while others are context specific? And what is the significance of this?*

To be able to deal with such research questions, it would be worthwhile to identify and compare the subjective meanings of AL from the points of view of individuals in different cultural and organisational contexts. Human subjectivity cannot easily be measured using quantitative research approaches and demands in-depth interviews where follow up and engaging questions can be asked to clarify concepts as they emerge, therefore making it purely qualitative in nature. It must also be noted that such information when gathered must be reported from the subjects' own perspective without imposing any external ideas to the meanings given by subjects.

One rigorous method that has been identified as being very robust in studying human subjectivity (Brown, 1980) is the Q method. The Q method will be discussed in detail in the next chapter.

2.12 Conclusions

This chapter started by critiquing some of the known leadership theories and presented authentic leadership as the kind of leader who has been proposed by practitioners and researchers as being suitable for our world today and into the future. The review then discussed the characteristics of authentic leadership and assessed the merits associated with it and then preceded to the theoretical perspectives on the AL concept in a more detail. Kernis' model, which other models relied heavily on, was the main focus of the discussion. As discussed, authenticity was a kind of honorary title followers bestowed on leaders. This dimension introduced follower subjectivity into the process of conferring authenticity on leaders. The chapter proceeded to examine the theoretical explanations offered for followers' perceptions and expectations. The discussions revealed that perceptions and expectations were context bound and dependent on the information stored about the world and how specific things should, or must, operate by individuals. It was from this basis that they rated, judged or assessed situations making it very subjective.

However, it is evident that the existing AL models do not sufficiently address the importance of follower subjectivity in the whole process of authenticity. The review suggested ways to help eliminate or reduce the weaknesses identified by proposing an interactive model of AL. The interactive model synthesized the AL models and follower perceptions and expectation models to address followers' subjectivity in AL. The chapter further addressed methodological issues and noted that there were few cross cultural comparative studies in authentic leadership. Most of such studies adopted a single or one country (especially the USA) research design rather than a multi-cultural comparative approach that would add to the existing authentic leadership theory.

At this point, the thesis introduces the Q method as a rigorous and more appropriate method for empirically studying human subjectivities because it does not give room for researchers to impose their own meanings on the subject being studied but presents results from the perspective of the respondent. The Q method is explained in detail in the method and design chapter.

Chapter 3

DESIGN AND METHOD

3.1 Overview

This chapter discusses the research design and methods used for the data collection and analysis. It begins with a detailed discussion about using qualitative approaches to study leader and follower perceptions of leadership in organisations. Several leadership scholars (Yukl, 1994; Avolio and Bass, 1995; Bryman *et al.*, 1996; Conger, 1998; Ospina, 2004) argue for the use of qualitative techniques, like the Q-method, in the study of multi-dimensional concepts such as leadership. The second part discusses the reasons for selecting the Q-method and the remaining part describes the selection of participants for the study, and techniques for data collection and analysis.

3.2 The qualitative approach to the study of leader and follower perceptions of leadership

The leadership literature portrays the leadership concept as multidimensional and highly complex. Therefore the advice given by some researchers regarding how to understand the concept is to study it using qualitative methods. For example, Conger (1998) has suggested that although most leadership studies have used quantitative analysis in studying leader-follower dynamics, this approach did not assess the multidimensional richness of the leader-follower relationship and, therefore, proposed the use of qualitative methods. Further, Lincoln (2000) also explains that leadership happens in a particular context which could be more fully explained by gaining a greater understanding of the subjective meanings

followers and leaders give about their own experiences of AL. Such subjective meanings, according to Lincoln can only be unearthed using qualitative techniques applied in the subjects' own natural settings.

As noted earlier, several researchers maintained that qualitative methods have the ability to unearth peoples' constructed meanings regarding various complex social phenomena. Conger (1998) states that in examining a complex phenomenon such as leadership, using qualitative techniques by researchers allow them to go deeper and to unexplored levels because, they are able to familiarise themselves with the context of their subjects. Such understanding helps researchers to compare and contrast various meanings across specific contexts (Rauscher and Greenfield, 2009). Expanding on how qualitative research techniques are able to produce deeper understanding, Taylor and Bogdan (1998) explain that qualitative researchers collect descriptive data in the respondents' own words, written or spoken, coupled with their observable behaviour. This is because qualitative studies examine things in their natural settings, and attempt to make sense of, or interpret, phenomena in terms of the meanings people give to them (Lincoln, 2000; p.3). In doing so, qualitative techniques are less likely to impose *a priori* classification on the collection of data.

Studying subjects in their own social context allows researchers to empathise with them, and allows for an understanding of 'how' and 'why' people think and act in the way they do without prejudice. It is this interconnectedness, according to Yukl (1994), that quantitative techniques fail to recognise and study. Arguing from another perspective, Zikmund (2003) believes that the difference between qualitative and quantitative techniques is that qualitative methods have a sense of belonging to the subjects under study as it includes words, observations, stories, visual portrayals, meaningful characterisations, interpretations and other expressive descriptions. In so doing, qualitative methods bring a better

understanding of complex and dynamic phenomena (like leadership, Conger 1998) that is difficult or impossible to approach or capture when using quantitative methods.

The advantages of qualitative methods, as discussed above, have been attributed to the sample size used. Ospina (2004) agreed with this by mentioning that small samples used in qualitative studies allowed researchers to go in-depth to produce rich and textured revelations which, when analysed, can generate or add to theory.

However, like all research techniques, qualitative methods have disadvantages. Sarantakos (1998) cautions users of qualitative techniques in research that, as a result of the small number of cases involved, which are often chosen by non-probability sampling procedures, cannot claim statistical representativeness with their findings.

Subjective interpretation of the data may lead to problems. Matveev (2002) talks about different interpretations that may be given by different researchers to the same qualitative data as this depends on the characteristics of the researcher, the skill level and the objective for which the data is gathered and this is less likely to happen in quantitative studies. Matveev further cautions about the consistency and reliability of qualitative methods by stating that as researchers adopt different probing strategies, respondents can also choose to give out what they (respondents) think is necessary, leaving or ignoring others, which could be vital to understanding of the phenomenon under study.

As a result of these shortfalls in qualitative methods and those associated with quantitative methods, there has been a recent call for the use of mixed methods which researchers believe have the capacity to benefit from the strengths of each of these two approaches to research and to minimise the potential problems of each. For example, researchers (Johnson and Onwuegbuzie, 2005; Kelle, 2006; Saunders *et al.*, 2007) advise the use of both

quantitative and qualitative techniques, to compensate for their mutual and overlapping weaknesses. Johnson and Onwuegbuzie (2005) suggest that mixing the two techniques will help researchers identify core issues about which they can develop theoretical concepts and hypotheses about and use quantitative methods to explore further by testing the hypotheses on a wider scale. They explain further that qualitative methods can help produce information that can reveal statistical associations and help to develop further explanations and even identify additional variables, which can then be tested quantitatively again. This is believed to allow for the understanding of meanings constructed by people and also make firm, valid conclusions that are representative of the sample studied.

The reverse approach to the above has also been suggested in the mixed method literature regarding how to combine qualitative and quantitative techniques effectively. Researchers can formulate research problems and research questions using quantitative techniques and then use qualitative techniques for further investigation (Johnson and Onwuegbuzie, 2005). By combining methods, researchers make their research studies more expansive, inclusive and pluralistic (Alexander, 2006). Such situations according to Johnson and Onwuegbuzie (2005) have the ability to give researchers confidence in the conclusions they make in their study as they gain deeper knowledge and understanding of the phenomenon being studied. Johnson and Onwuegbuzie indicated that to gain the full benefit from mixing quantitative and qualitative methods, researchers needed to be more creative and should not be limited but rather combine those mix methods to give them as much detail as possible.

To summarize, researchers posit that qualitative methods are best suited for the study and understanding of leadership, as they believe they have several advantages over other techniques used in the study of the construct. However, several loopholes exist in the

qualitative approaches and, therefore, researchers propose the use of mixed methods as they believe each one will complement the weaknesses of the other.

The main aim of this study is to ascertain leaders' and followers' perceptions of the authentic leadership construct in different contexts. To be able to do this involves understanding the subjective meanings leaders and followers give to the construct. Therefore, the kind of data needed for this study is gained through self-reporting from the leaders' and followers' own points of view; as they describe the different 'stories' (Cross, 2005) they can tell about authentic leadership from their own understanding. This kind of information is purely subjective in nature. Therefore, to be able to understand leaders and followers from their own perspective demands the use of research approaches that are able to deal with subjectivity in a more robust and scientific way within the qualitative paradigm but also having some qualities of quantitative methods. The Q-method was selected as it specialises in studying human subjectivity in a more rigorous manner.

The Q method has been used in several leadership studies, for example, Souba and Day (2006) used the method to study the leadership values in academic medicine in the United States of America and Souba *et al.*, (2007) used it to find out whether the agreement on institutional values and leadership issues between deans and surgery chairs predicted their institutions' performance in the United States of America. Brown, (1978) also used Q methods to find out Nixon's perceived image, as against his real image through the eyes of students in the United States. Militeello and Benham (2010) used the Q method to study collective leadership and how to evaluate leadership development, also in the United States of America. Several other leadership studies adopting Q methods conducted in the United States worth mentioning include: Lipgar (1997); Rilling and Jordan (2007); Wagner (2011); Woods (2011) and Zacko-Smith (2007). Outside the United States, Yeung (2000) used the Q

method to study the role of educational leaders in Hong Kong, and Tolymbek, (2007) used Q methods to identify different political leadership styles within the political cycles in Kazakhstan. These examples of the Q method applied to leadership research were successful and produced useful results that contributed to leadership theory and policy.

3.3 The Q-method

The Q-method is a measurement technique introduced by Stephenson (1953) as a way of measuring subjectivity. Therefore, the Q method's strength is in exploring human subjective meanings and the points of view of individuals in a structured and interpretable form (Brown and Peterson, 1993; Brown, 1996b; Barry and Proops, 1999). It is a method which is best suited when people's views or subjective understanding about a specific phenomenon are able to be uncovered (Brown, 1980; Robbins and Krueger, 2000) because such views are self referent (Militeello and Benham, 2010). The Q method rigorously examines these self referent views without compromising or confusing them with any external frame of reference. Brown (1996b) explained that the Q method measures life as lived from the standpoint of the person living it. That is, the Q method can help researchers understand "why and how people believe in what they do" particularly on topics over which there is much social debate and disagreement (such as abortion) (Addams and Proops, 2000). Using the Q method according to Previte *et al.*, (2007), will bring to light people's own perspectives, meanings and opinions on the subject under study.

The main focus of the Q method is not to find out how prevalent a particular viewpoint is in a given sample but rather to bring an understanding of the contours and subjectivities existing in the views (Stephenson, 1994). These contours, according to Cross (2005), come to

light because the Q method explores various accounts from finite diversities as constructed by people about the given subject.

Although it has been argued that the Q method is a quantitative means of measuring subjectivity (McKeown and Thomas, 1988), because of its heavy reliance on factor analysis, it is, however, a qualitative technique as it emphasises human subjectivity (Brown, 1980, 1996b). The qualitative nature of the Q method is based interpretation of factor. It is through this fundamental process that the meanings individuals have constructed in their minds on given topics come to light. This process, according to Robbins and Krueger (2000), provides researchers with the opportunity to examine response patterns across individual participants, rather than variables, in order to systematically identify groups of people with common structures in their perspectives. The uniqueness of the Q method as a qualitative technique, according to Goldman (1999), lies in the fact that it is structured and 'scientific'. Adding to the uniqueness of the Q method, according to Previte *et al.*, (2007) is in the analysis of data. Watts and Stenner (2005), also emphasised the qualitative nature of the Q method and the advantages it produces in understanding people from their own points of view.

However, one strand of researchers (Sell and Brown, 1984; Stenner and Rogers, 2004; Watts and Stenner, 2005; Hutson and Montgomery, 2011), argues for the mixed nature of the Q method as it employs quantitative factor analysis to group qualitatively gathered responses. For example, Stenner and Rogers (2004), report that the Q method possesses quantitative and qualitative features which make it more robust and systematic. Hutson and Montgomery (2011) and Sell and Brown (1984) echo the qualitative-quantitative nature of the Q method and add that this allows it to provide a helpful bridge between the natural and

the social sciences and could, therefore, be an insightful and useful tool that can be used to provide a dialogue between these divergent research traditions.

3.4 Application of the Q method

The Q method consists of five key steps: collecting relevant ideas, beliefs and opinions concerning the research object; selecting and formulation of a set of meaningful statements; selecting respondents and giving them the statements to sort out in their own way; and the analysis and interpretation of data.

3.4.1 Concourse development

The first step is the collection of relevant ideas, beliefs, attitudes and opinions on the topic under study, a process known as concourse building. A concourse, according to Stephenson(1978), is normally expected to contain several distinct way(s) of seeing and talking about the subject under study. There can be several ways of building a concourse. It could be done either by interviewing people who have knowledge about the subject matter, or content analysis of documents or previous research, drawing quotations from the relevant literature, and photos, etc. For example, in this study, the concourse is developed using a “semi-naturalistic approach” (Robbins and Krueger, 2000), where opinion statements were gathered from a combination of authentic leadership literature reviews and semi-structured interviews with several sections of people in the selected organisations followed by the compilation of the statements gathered. The aim of this approach is to reveal the diversity of opinions about the topic of authentic leadership.

As mentioned earlier, the concourse in this study was constructed through interviewing 70 diverse people from two universities, and two NGOs in New Zealand and Ghana. Respondents were asked to 'describe a good leader they know or have known and tell us why he/she considers such a person/people good leader(s)'. As the individuals shared their views on the above question, they were asked to clarify some of the issues they raised, e.g., truthful, kind, generous etc the issues that emerged differ from one individual to another and so are the follow-up questions. In the selected organisations, individuals that were willing to provide answers for the concourse building were used. After they are satisfied and believed to have exhausted answering the questions posed, they nominated another person. This snowballing process went on in all the selected organisations until such a time that the responses being given by later respondents were similar to those previously given by earlier respondents indicating that no new insights were being found. At this point the initial interviews stopped.

3.4.2 The Q sample

The second step involves the selection and formulation of a set of meaningful statements out of the number of already gathered statements. These final statements selected are referred to as the Q sample. An initial total of 60 distinct opinion statements were collated. These statements were then mapped onto Kernis' (2003b) model of authentic leadership. The mapping was done by comparing and, matching, the meaning of the statements selected from the concourse with the characteristics of each of the four attributes of AL in the Kernis' model. As mentioned earlier (chapter 2), a comparison to Kernis's model was undertaken because all the other authentic leadership theories rely heavily on this. Four

dimensions each under leader and follower meant that eight domains were needed. Some other statements were also included. The use of five rows and two columns gave a matrix of 10 cells, as shown in Table 3.1, below. A minimum of five statements was chosen from each column. However, more statements were chosen from the 'other' column as those ideas expressed by the subjects were not included in the published research on authentic leadership. A total of 33 statements finally formed the Q sets for New Zealand. For Ghana, two additional statements stood out as unique to Ghana and were added to make a total of 35. All statements were randomly numbered and put on cards for the Q sorting process.

Table 3-1: Kernis' dimensions of AL and the number of statements selected for each dimension

	Leader	Follower
Self Awareness	4	2
Unbiased Processing	3	2
Authentic Behaviour	4	4
Relational Authenticity	2	2
Other	5 for New Zealand 6 for Ghana	4 for New Zealand 5 for Ghana

As part of pre-testing the selected statements (the Q sample) were given to ten PhD students in New Zealand and ten master's students in Ghana to sort and give their comments. Masters students were used in Ghana because they were willing and easily accessible as compared to PhD candidates. The basis for selecting this category of students was because most of them worked in the type of organisations used for the study, and therefore, were people who were expected to be broadly similar to the people who would

be chosen as the main participants in the study. Based on their comments and suggestions, a few of the statements were modified in order to clarify their meanings.

3.4.3 Selecting the participants

The third step requires selecting a diverse sample of respondents to express their views on the topic under study. Brown (1980) points out that the respondents for Q studies are not randomly selected from a given population but are deliberately chosen for their relevance to the topic in question. Brown states that the most important feature of the sample is diversity of opinion and this is what matters most in a Q study. Therefore, the ideal sample is one that consists of a diversity of people who are well informed on the given topic.

To address the opinion expressed by Brown, as mentioned above, subjects were selected from two organisations in New Zealand and two organisations in Ghana. In each country, one organisation was a university and the other a nongovernmental organisation (NGO). These organisations were selected for the study because of access. Several letters were sent to various organisations but were declined. It would have been interesting for comparative purposes if for instance a pure government controlled organisation was added.

For each organisation a variety of staff were selected. For example, at the university, staff from the registry, academic departments, and the library, were approached on a face-to-face level and asked they were willing to participate. Those who willingly participated in the study were asked to nominate another person when they had finished the Q sorting process. This snowballing continued until thirty participants were selected. The sample size of thirty participants provided a sufficient number to allow for many factors (e.g., four factors with

five significant loadings). Data in Table 3.2 below, shows a brief description of the demographic background of the study participants. Details are discussed in chapter 4 and 5.

Table 3-2: Demographic characteristics of the participants of the study

	New Zealand N = 60	Ghana N = 60
Age range	22 - 63	22 - 60
Sex		
Male	25	42
female	35	18
Years of work (range)	2 – 39	1 – 42
Education		
High School	17	0
College certificate	2	7
Tertiary diploma	5	15
Bachelors	22	13
Postgraduate cert	2	4
Masters	3	17
PhD	9	4
Leader/follower classification		
Leaders	19	19
Followers	20	9
Leader & follower	21	32

There were more males participants in Ghana than females and a reverse situation happened in New Zealand (Table 3-2). The age ranges for the participants in both countries were almost the same, whereas, the highest formal education attained by the participants varied. None of the Ghanaian participants, had high school as their highest level of formal education, however, 17 of their counterparts in New Zealand reached that level. Seventeen participants in Ghana as against 3 in New Zealand had master's degrees. The self leader-follower classification made by the participants show that equal number of the participants in Ghana and New Zealand classified themselves as leaders whereas more (20) in New Zealand as against 9 in Ghana said they were followers.

It was observed during this process that some nominees were not necessarily in the same department as the nominator nor were they at the same level. Some of the nominated subjects were found to be either in a higher position than the person who did the nomination or vice versa. This variety of positions meant that the sample was diverse.

3.4.4 Completing the Q sorts

The respondents were asked to order the Q sets (statements) into three piles; the ones with which they most agreed, the one they most disagreed with and those about which they were neutral. After they were satisfied with their groups they were then asked to select the four most agreed with statements out their agreed pile. They were then asked to select one statement out of the four that they strongly agreed with; was a condition of the instruction. The number of the selected statement was inserted into the first pile in the Q sort distribution for the strongly agreed part. The remaining agreed statements were used to fill other sections of the agreed part of the matrix until that part was completely filled.

					25					
			21	22	32	4	13			
		11	26	18	9	29	10	6		
	14	2	5	27	31	3	8	19	33	
17	15	28	23	16	7	1	12	20	24	30

Figure 3-1: Example of a completely filled out Q sort

This same procedure was followed on the loading of the ‘disagreed’ side of the matrix. The statements with which the respondents neither agreed nor disagreed (neutral) with were used to load the neutral portion of the matrix. Then the respondents were asked to review the completed matrix to make any changes to the arrangement if so desired. The matrix was deemed complete when a respondent was convinced that there was no need to make any further change to the arrangements in the matrix. As the respondents sorted the statements, they were invited to comment on the statements, and then invited to comment on why they ranked the statements on the matrix sheet in the way they did. All their comments were recorded either by way of taking notes during the Q sort or tape recorded and transcribed. Each Q sort lasted between 30 minutes to an hour.

On observing the Q sort matrix (see Fig 3.1), it revealed that few statements were found at the extreme ends with the majority of the statements placed toward the centre, resulting in a normal distribution as shown by Figure 3.1. This makes the resultant distribution a ‘forced’ normal distribution on the grid. The advantage of this, is that, it allows respondents to consider their attitudes more carefully so as to bring out how they truly feel (Prasad, 2001). One interesting aspect of the Q samples is that the statements built out of the concourse

itself does not have just one meaning with which the participants either agree or disagree; however, the pattern of agree and disagree arrangements they build on the continuum put meaning into the statements (Brown, 1996a). This meaning becomes evident as they (the respondents) are encouraged to 'think out loud' by commenting on the statements and the rationale behind their arrangement and the positioning of particular statements. With regard to most respondents, this process will emerge naturally immediately they read the statements and start commenting on them.

3.4.5 Data analysis and number of factors

The fourth step is the analyses and interpretation of the Q sort data. The process begins by entering completely filled out Q sort matrices into the PQ software, a free online software package used for analysing Q data (Schmolck, 2002). The software produces a correlation matrix of all Q sorts. That is, each person's responses were statistically correlated with the others. The correlation coefficient produced is based on the rank ordering of statements in a continuum so that any pair of respondents with similar orders will have a high correlation. The magnitude of the correlation coefficients generated by the software indicates the degree of similarity among the various perspectives (ten-Klooster *et al.*, 2008).

The data for this study were analysed with Principal Component Analysis on a 30 x 30 matrix with a varimax rotation. This approach was followed because recent Q sort studies used the varimax rotation. However, both Stephenson (1953) and Brown (1980) preferred using a centroid plus hand rotation instead which in their view could produce better insights than the varimax rotation. And as stated earlier, each person's responses were statistically correlated with each other by the software to produce correlation coefficients based on the

rank ordering of statements in a continuum so that any two of people with similar orders will have a high correlation.

An important decision in a Q study is determining the number of factors to be selected for interpretation. The usual criterion in the Q method is that an interpretable factor must ordinarily have at least two Q sorts that load significantly on it alone in the unrotated factor matrix (Brown, 1980). Upon observing the number of significant loadings on the unrotated factor matrix, a four factor solution was deemed suitable for the final analysis. However, other factors could also be brought to bear on the decision. In a study with potentially many factors to interpret choosing a modest number will make the analysis easier to manage, although Stephenson's choice of factors was usually rooted more in a theoretical stance than statistical considerations.

In order to appraise the factor results both four factor (Table 4.2) and three factor solutions (Table 4.3) were performed and the results compared. The data in Table 4.2 show that the four factor solutions were as low as a two person loading on some of the factors, both in New Zealand and Ghana. However, with a three factor solution (Table 4.3) the numbers of loadings were higher than for the four factor solution. It must be noted that in some Q studies, two significant loadings are sufficient, especially where the goal is to search for particular or unusual components that are of theoretical significance. A three factor solution is a more preferable choice than the four factor solution as it would be easier to manage, especially in this study, which includes four separate Q analyses.

A further analysis in the form of Pearson's rank correlation was conducted on the results from the organisations in both countries; this was undertaken to ascertain the existence of correspondence between the factors in the organisations. A meta-analysis was then

performed to find out the exact similarities and/or differences between the factors in the two countries.

Table 3-3: Factor correlation and number of defining factors for four factors for New Zealand and Ghana

Factor correlation (university, New Zealand)					
	1	2	3	4	Number of defining variables
1	1.00	0.46	0.51	0.65	9
2		1.00	0.56	0.42	3
3			1.00	0.55	2
4				1.00	6
Factor correlation (NGO New Zealand)					
	1	2	3	4	
1	1.00	0.64	0.65	0.08	5
2		1.00	0.64	0.28	9
3			1.00	0.22	7
4				1.00	2
Factor correlation (university, Ghana)					
	1	2	3	4	
1	1.00	0.51	0.33	0.62	9
2		1.00	0.25	0.43	5
3			1.00	0.29	2
4				1.00	3
Factor correlation (NGO, Ghana)					
	1	2	3	4	
1	1.00	0.63	0.57	0.62	4
2		1.00	0.51	0.58	7
3			1.00	0.57	3
4				1.00	6

Table 3-4: Factor correlation and number of defining factors for three factors for New Zealand and Ghana

Factor correlation (university, New Zealand)				
	1	2	3	Number of defining factors
1	1.00	0.54	0.76	11
2		1.00	0.50	4
3			1.00	8
Factor correlation (NGO, New Zealand)				
	1	2	3	
1	1.00	0.58	0.61	7
2		1.00	0.64	10
3			1.00	8
Factor correlation (university, Ghana)				
	1	2	3	
1	1.00	0.53	0.56	14
2		1.00	0.27	4
3			1.00	5
Factor correlation (NGO, Ghana)				
	1	2	3	
1	1.00	0.76	0.75	19
2		1.00	0.58	11
3			1.00	3

3.4.6 Factor interpretation

Each factor generated by the PQ software was used to develop an account, or interpretation, of AL. The interpretation process was governed by the array of statements with their standard scores. Each factor interpretation drew on the meanings in the statements and refined these according to the relationships existing between the arrays of statements. Statements with a higher z-score (1 and above) were used for interpretation. Such a high score showed the level of importance subjects attached to such statements. The factor interpretations were supported with auxiliary information provided during the interview sessions as the participants elaborated on the reasons for arranging the

statements in the ways they did. This highlighted the meanings of the statements as perceived by the respondents. The factor interpretation allowed the researcher to understand the meanings and values the subjects have about authentic leadership.

3.4.7 Research sites, confidentiality and access

In New Zealand, in order to locate possible organisations for the study, five different organisations were approached. After the Lincoln University human ethics committee was satisfied and approved (Appendix D) the ethical considerations outlined for the study. Letters were sent to a government department, a university, an NGO and two research institutes. Two organisations responded positively and granted access, a university and an NGO. In Ghana, similar organisations were selected in order to have comparability. The two types of organisations provide services to their clients; employ different people from different nationalities with different experiences and qualifications and also have different leaders with different styles and approaches. However, these types of organisations have different modes of operation. The two types of organisations, therefore, provide sufficient diversity in leadership to offer examples of different types of leaders and followers.

As leadership matters are likely to be a sensitive issue in most organisations, it was important in approaching each organisation to ensure confidentiality. All the organisations were assured through letters that the information gathered from their employees would not be about the specific details of their leaders but about broad concepts of leadership. They were also assured that the information provided by each respondent would not include names and other information that would enable a particular respondent to be identified. Assurances were also given in writing that all data gathered from employees will be

aggregated when analysing to make it difficult for somebody to trace it back to a particular respondent; and all original data would only be accessible by the principal researcher and the supervisors.

While access to two organisations was obtained, it was not straightforward and it was necessary to approach them at the highest level. With approvals granted, direction was then given to specific people who either participated in the study or found others to participate. However, it must be noted here, that, the people who participated in this study did it voluntarily and willingly without any coercion from superiors. Although it was found, in practice, that gaining access and trust was facilitated if the study was introduced by a superior. This helped to ensure openness and access as some of the staff went out of their way to encourage their colleagues to participate in the study. Another thing of interest that probably encouraged some of the subjects to participate, was the nature of the Q sort, as they mentioned that it was different from any research they had participated in before.

Chapter 4

AUTHENTIC LEADERSHIP IN NEW ZEALAND

4.1 Introduction

This chapter presents the New Zealand results of the study. The chapter has three parts. Part one gives a detailed description of the three authentic leadership perceptions identified based on the analysis of the Q sample statements and their normalised scores supplemented with comments from respondents made during the Q sort process by the university subjects. This section ends with a comparative analysis of the three factors that show the existing differences and similarities among them. The same process will be followed for the identified authentic leader perceptions for the NGO in Part two. The final part of the chapter analyses the affinities and differences among the factors in the two organisations. The full array for each factor is listed in Appendix B.

4.2 Section One: University

This section presents the results from subjects who worked at the university. The sample included 30 subjects with different background characteristics in terms of age, highest educational level attained, years of experience and a self-declared leader-follower classification. Thirteen of the subjects were males while 17 were females. Their ages ranged from 28 to 63 years and they had worked for the organisation for between six and 36+ years. Varying educational backgrounds were also identified. Whereas some had high school certificates, others held college certificates, four had tertiary diplomas, and 11 had bachelor's degrees, and some held postgraduate diploma or certificates and masters

degrees while eight had a PhD qualification. The remaining three were PhD candidates at the time of the interview. Five of the 30 respondents classified themselves mainly as followers, 14 as leaders and followers and 11 as mainly leaders. The above descriptions identified the respondents as being very diverse. Such a diverse sample was sought purposely in order to capture diverse opinions from within the organisation, a very important condition of the Q method.

The sorted statements analysed by the PQ software generated three factors or groups of respondents. Careful analyses of the Q sort data for each group showed that each had a unique preference regarding authentic leadership. Each factor had a unique name based on the factor interpretation. In identifying similarities and differences existing among these groups, consensus and disagreement statements are used.

4.2.1 Factor one: The Participative Democrat

Participative Democrat is given to this factor, as a result of the beliefs of the subjects loaded on it. They believe in equality but they want to be part of, or contribute to ensuring that equality prevails. In decision making for example, the Participative Democrat believes that it is a collective task and therefore people need to be given the opportunity to air their views.

The subjects who loaded on this factor had diverse backgrounds. Two declared themselves as mainly leaders and mainly followers, while the seven remaining said they considered themselves as leaders and followers. The adherents of this classification could be said to swing between being a leader at one time and a follower at another. The group consist of three males and eight females. Two had a tertiary level diploma, one had sixth form certificate; five held bachelor's degrees and one was a PhD candidate with the remaining

having PhDs. In terms of age, one of each was 29 and 35 years of age, five were in their forties with their ages ranging between 40 and 49, three were in their fifties with ages ranging between 50 and 56. One person was 61 years old. The average age of respondents loading on this factor was 48 years. Their years of work ranged from 6 to 45 years, with an average of 27 years.

The Participative Democrat appears to have some good ideas or information (or knowledge) which they believe is sufficient to get them to their desired goals and, therefore, prefer a situation where there is a constant opportunity to share their ideas. In the mind of the Participative Democrat, the only possible way to progress and to achieve as much as possible, is to involve everybody in decision making. They believe there is power in sharing ideas, building consensus and working together, which fosters good relationships, where each person is valued and is allowed to contribute by being listened to. As long as the Participative Democrat is properly consulted or allowed the opportunity to be heard in terms of leadership, they are likely to be very satisfied.

A more detailed interpretation of the beliefs of the Participative Democrat is given below. The statement number and their rank, as analysed by the PQ software, was used (see Table 4.1) and will be supported by the comments gathered during the Q sorting process (see Table 4.2). Particular attention is placed on the first three statements most strongly agreed with and on the last three statements most strongly disagreed with. However, to allow for good understanding of the preferences made by the subjects in the interpretation, the statements used do not necessary follow the same order as presented in the tables.

Interpretation. The adherents of this factor are worried and concerned about having and maintaining democratic environments, where everybody's views, opinions and ideas are appreciated. This explains why they strongly agree with Statement 21 (*I look for a leader I*

can easily approach and discuss issues with, +5). The Participative Democrat prefers an approachable leader with the aim of getting an opportunity to be listened to (Statement 19: *I want my leaders to be good listeners, +3*). Not only do they want to be listened to but they also want their ideas to be taken on board and to be appreciated for their achievements as well (Statement 10: *I want leaders who are open to my ideas and appreciate what I can do, +4*). When such an opportunity is created for the Participative Democrat, they see their leader as being flexible (Statement 29: *I prefer leaders who are flexible and can find several ways for us to achieve our goals, +3*) for finding several ways to achieve goals. They see their contributions as part of the several ways to achieve goals. However, they do not see themselves as leaders yet, so they appreciate that their ideas may not be right or their ideas may be different, and therefore, if a leader takes them on board they see such leaders as flexible and accommodating. Because they like having their ideas considered, they also seek to be taught and inspired (Statement 33: *I want leaders who will teach and inspire me to do more than I normally would, +4*); this reflects their acknowledgement of the limited leadership experience they possess. However, they prefer positive thinking leaders who do not bow to hard situations (Statement 30: *I want positive thinking leaders even in hard times when things seem to be going wrong, +3*).

**Table 4-1: Raw and normalized z-scores of statements for Factor 1:
the Participative Democrat**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
21.	I look for a leader I can easily approach and discuss issues with	5	1.6
10.	I want leaders who are open to my ideas and appreciate what I can do	4	1.5
33.	I want leaders who will teach and inspire me to do more than I would normally do by myself	4	1.3
29.	I prefer leaders who are flexible and can find several ways for us to achieve our goals	3	1.2
30.	I want positive thinking leaders even in hard times when things seem to be going wrong	3	1.1
19.	I want my leaders to be good listeners	3	1.1
<i>Most disagreed</i>			
27.	I look for leaders I can discuss my personal issues with	-3	-1.0
32.	I want leaders to act in ways that pleases me	-3	-1.3
5.	I don't mind if my leaders are arrogant as long as they help me to achieve my aim I will follow	-3	-1.4
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.5
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-4	-1.8
28.	I like bossy type of leader	-5	-2.0

On the disagree side, the Participative Democrat maintain that they would not discuss their personal issues (Statement 27: *I look for leaders I can discuss my personal issues with, -3*) with their leader regardless of their preference for good listening leaders. They think that the ideas they want to share or discuss are not for their selfish interest but may be for the general good of the organisation or for everybody in the organisation. This is emphasised by

their strong disagreement with Statement 32 (*I want my leaders to act in ways that pleases me, -3*). It is expected that because they want leaders to be open to their ideas, they would also prefer leaders acting in ways that would please them, but that this is not what the Participative Democrat wants. Arrogance is something that the Participative Democrat cannot stand regardless of how such an individual could be of help (Statement 5: *I don't mind if my leaders are arrogant as long as they help me to achieve my aim I will follow, -3*), because arrogance runs against their view of participation. Likewise, they really want to know the intentions and motivations behind every action a leader might take before they follow (Statement 16: *Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders, -4*). Integrity (Statement 14: *I don't mind if a leader does not act according to what they say, -4*) is a valued attribute by the Participant Democrat as they would expect people to act according to what they say and therefore disagrees with any statement that puts such value in the negative. The Participative Democrat appears to like to work with people where each one's ideas are valued and taken on board and therefore they do not like being bossed about (statement 28: *I like bossy type of leader, -5*) to emphasise their preference for being treated equally.

People loading on the Participative Democrat factor provided additional comments on their Q sort and these provided further evidence (Table 4.2) to support the factor interpretation. They believe that when leaders are approachable and create opportunities for followers to discuss issues with them (Comment 1: *A good leader should be someone I can discuss issues with either good or bad, I can approach if I make mistakes or I'm disappointed*) it makes communication easy (Comment 5: *I think approachable leaders are easy to communicate with*) and ideas flow. This they believe enhances individual abilities to find solutions (Comment 2: *If leaders are not approachable but rigid, it limits the ability to look for*

solutions) thereby creating a good work environment, which they associate with good leadership (Comment 4: *When a leader is easy to approach, it creates a good work environment*).

Table 4-2: Narrative evidence for Factor 1: the Participative Democrat

-
1. "A good leader should be somebody I can discuss issues with either good or bad somebody I can approach if I make mistakes or I'm disappointed"
 2. "If leaders are not approachable and very rigid it limits my ability to look for solutions so leaders must be flexible"
 3. "A leader must be a real person not consumed by the position so that someone can relate to"
 4. "When a leader is easy to approach, it creates a good work environment"
 5. "I think approachable leaders are easy to communicate with and share ideas, such leaders don't force their ideas through"
 6. "A good listener is important because they can get ideas from other people"
 7. "It's a great feeling for me to know my leader thinks about my ideas and takes them on board, it shows commitment on his/her part"
 8. "Good leaders respects individual differences and takes each on board, this ensures good working relationship"
 9. "It's not important for my leader to please me alone as I am a minute member of the organisation"
 10. "It's hard to follow someone you don't agree with their beliefs"
 11. "Bossy leaders get on the back of people and they prevent team work"
 12. "I mind bossy and arrogant leaders, because they are disrespectful this reduces cooperation"

To the Participative Democrat, when leaders open up to followers' ideas and take them on board, the followers feel good (Comment 7: *It's a great feeling to know your leader thinks about your ideas and take them on board, it shows commitment on their part*) and it shows commitment on the part of leaders. However, they believe that leaders can only get more ideas by allowing followers to talk while they listen (Comment 6: *A good listener is important because they can get ideas from other people*) and take notes and also respect individual

differences existing among followers (Comment 8: *Good leaders respects individual differences and takes each on board, this ensures good work relationship*), which the Participative Democrat believes can be harnessed into something productive. They believe that bossy and arrogant leaders are disrespectful (Comment 12: *I mind bossy and arrogant leaders, because they are disrespectful, this reduces cooperation*) and such an attitude reduces cooperation in the work place. Also, because they do not believe in bossiness and arrogance they feel they cannot follow such leaders as their beliefs are different (Comment 10: *It's hard to follow someone you don't agree with their beliefs*) because they feel bossy leaders get on the back of other people (Comment 11: *bossy leaders get on the back of people and they prevent team work*), which in their view prevents team work.

Interpretation summary. The central theme of the Participative Democrat is democracy and equality where the views and opinions of each and every member of the organisation is considered and taken 'on board'. They want the opportunity to share ideas and have their strengths appreciated. The self declared leader-follower classification of this factor (i.e., swinging between being a leader at one time and a follower at another) is consistent with their acceptance of leadership with particular conditions, i.e., accepting their participation, possibly anticipating being leaders one day. To the Participative Democrat, authentic leadership would mean having a democratic environment where everybody is treated equally and where each person's views and opinions are considered in decision making.

4.2.2 Factor two: Leadership by Confidence

The subjects ascribing to the Leadership by Confidence factor feel that leadership could best be seen when there is confidence. They believe leadership is about confidence in ones

abilities and presentations. The respondents loaded on to this factor have varying background characteristics. Their ages range mostly between the 30s to the sixties with some being in their 20s. The distribution of the ages shows that six were in their 40s, two in their 60s and one each in their thirties and fifties. The average age was 47 years. In gender terms they were made up of four males and six females. Regarding their years of experience, the least work experience was six years and the highest was 45 years with an average of 27 years. Their educational background varied. Four held a bachelor's degree; some had diplomas in business studies, nursing certificates or postgraduate diplomas, one held a PhD. The remainder had high school certificates. Regarding the self-declared leader-follower classification, one declared herself mainly as a follower, five as leaders and followers while four mainly as leaders. The subjects loading on to this factor are mainly leaders and/or will exhibit characteristics that relate to leaders.

The Leadership by Confidence factor believes that all people deserve to be treated fairly without any bias. In the mind of the people loaded on this factor, seeing the bigger picture and charting a path to follow is the ultimate goal, especially if such a path is followed in confidence. They show confidence in themselves and in all they do and exhibit this confidence; the Leadership by Confidence factor believes she will earn the respect of her colleagues. In the mind of the Leadership by Confidence factor, when leaders show authoritativeness in confidence, while at the same time, showing flexibility in their approach, it will be easier for them to achieve organisational goals quicker.

Interpretation. The adherents to this factor appear to be egalitarian as they think people should be treated equally. This belief in equal treatment accounts for their strong agreement with Statement 12 (*I prefer leaders who are firm but fair to everyone without any bias, +5*) (Table 4.3). They think that with fairness on the part of leaders, it is easier for them to chart

a path for themselves and others (Statement 4: *I prefer leaders who set clear goals for themselves and others, and help them to achieve their goals, +4*). They think it is easier for fair leaders to get people to come alongside them than when they are unfair. However, in the mind of the subjects loaded on this factor, for leaders to be able to get people to see their direction and get them to follow, demands that the leaders show confidence in themselves and about who they are and this can also help followers to develop self-confidence (Statement 1: *I like leaders who are confident about who they are and can help me to be same, +4*). Not only that, they believe that leaders should also have the ability to exhibit the same confidence in the role they play in the organisation (Statement 6: *I want leaders who are confident in representing the organisation and their role in it, +3*). They think by portraying themselves like this shows that the leaders know what they are doing in the leadership position. The proponents of the Leadership by Confidence factor believe that leader flexibility (Statement 29: *I prefer leaders who are flexible and can find several ways in achieving our goals, +3*) and integrity (Statement 13: *I want leaders who act according to what they say, +3*) are two attributes leaders need in addition to confidence if they want to achieve the goals they set for themselves and others.

Table 4-3: Raw and normalized z-scores of statements for Factor 2: Leadership by Confidence

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
12.	I prefer leaders who are firm but fair to everyone without any bias whatsoever	5	1.8
4.	I prefer leaders who can set clear goals for themselves and others, and then help them to reach them	4	1.8
1.	I like leaders who are confident about who they are and can help me to be same	4	1.4
29.	I prefer leaders who are flexible and can find Several ways for us to achieve our goals	3	1.2
13.	I want leaders who act according to what they say	3	1.2
6.	I want leaders who are confident in representing the organisation and their role in it	3	1.2
<i>Most Disagreed</i>			
26.	I find it a weakness if a leader tells me how he/she feels	-3	-0.8
15.	I want to know the real intentions and motivations Behind every decision my leader makes	-3	1.0
14.	I don't mind if a leader does not act according what they say as I believe that is part of leadership	-3	-1.3
28.	I like a bossy type of leader	-4	-1.7
27.	I look for leaders I can discuss my personal issues with	-4	-1.9
32.	I want my leader to act in ways that pleases me	-5	-2.0

On the disagree side, the Leadership by Confidence factor disagrees strongly with Statement 14 (*I don't mind if a leader does not act according to what they say, -3*) which puts integrity in the negative. This could be because they hold people to their words or they themselves go by their word, therefore, acting differently from what one says is not appreciated by them. Again, because the people loaded on the Leadership by Confidence factor appear to be more independent, they believe that they are able to handle their own personal issues without having to discuss it with their leaders (Statement 27: *I look for leaders I can discuss my*

personal issues with, -4) and they do not need leaders to act in ways that will please them (Statement 32: *I want my leaders to act in ways that pleases me, -5*). They see being pleased by leaders as being given undue advantage over others which is contrary to their belief in fair treatment for everybody.

Further, the Leadership by Confidence factor is not interested in knowing every intention or motivation behind leaders' actions (Statement 15: *I want to know the intentions behind every action my leader takes, -3*) and do not find it a weakness when a leader boldly tells them how they feel (Statement 26: *I find it a weakness if a leader tells me how he/she feels, -3*) but they do not like bossy leaders (Statement 28: *I like a bossy leader, -4*).

Table 4-4: Narrative evidence for Factor 2: Leadership by Confidence

1. "Non discriminatory work environment creates sense of belonging"
2. "Leaders have the responsibility of looking at the bigger picture and finding solutions"
3. "Leaders act as 'glue' that holds a team together"
4. "Good leaders have confidence and clear vision this creates hope in followers"
5. "Leaders are to work for the wellbeing of the group not for his personal interest"
6. "Confidence in leaders inspires me a lot"
7. "Leaders must have distinct characteristics and confidence is the most important with fair and firmness following in that order"
8. "Fair leaders are ethically driven and this is very important"
9. "Personal issues are personal not for the leader"
10. "Leaders are to make decisions not to leave it for others to do so"
11. "Leaders should not please people but do what is right"

Reflecting on their choices during the Q sorting, the people loaded on the Leadership by Confidence factor provided additional evidence (Table 4.4) in the form of comments to emphasise their beliefs and attitudes. Commenting on their preference for fairness, some of the subjects on the Leadership Confidence factor state that when there is no discrimination at the work place, there is a strong sense of belonging (Comment 1: *Non discriminatory work*

environment creates a sense of belonging). Fairness, according to the Leadership Confidence factor, relates directly to being ethical on the part of leaders (Comment 8: *Fair leaders are ethically driven and this is very important*). That is, when leaders are fair the Leadership by Confidence factor sees them as selfless and working for the general good of the followers and not pursuing their own selfish interests (Comment 5: *Leaders are to work for the wellbeing of the group not for selfish interest*). They believe that it is the leaders' responsibility to create such an environment (Comment 3: *Leaders act as 'glue' that holds a team*) to hold the team together and work towards achieving the larger goal of the organisation (Comment 2: *Leaders have a responsibility of looking at the bigger picture and finds solutions*).

One attribute that inspires the subjects of the Leadership by Confidence factor is leader confidence (Comment 6: *Confidence in leaders inspires a lot*) as they probably see leader confidence as something that distinguishes good leaders from bad ones (Comments 4 & 7) because they believe that confident leaders create hope in followers (Comment 4: *Good leaders have confidence and clear vision this creates hope for followers*). Regardless of their admiration for confident leaders, the people loaded on this factor believe that personal things are personal and not for their leaders to know (Comment 9: *Personal issues are personal not for leaders*), and that leaders should not in any way please them alone but just do what is right for everybody (Comment 11: *Leaders should not please but do what is right*).

Interpretation summary. The centrepiece of the perspective expressed by the Leadership by Confidence factor is belief in the confidence of oneself, which manifests best in a firm and fair environment where there is no discrimination against anybody. The self-declared leader-follower classification puts the subjects who loaded on this factor into the leader category and this is consistent with their cherishing independence with an emphasis on exhibiting

confidence about who leaders are and their roles in their respective organisations. They also believe that it is the leaders' responsibility to help followers develop self-confidence. Authentic leadership for adherents of this factor will, therefore, centre on showing confidence in a firm but fair environment while developing others to learn how to believe in themselves. When the subjects of this factor find an environment where these are present they will flourish.

4.2.3 Factor three: the Good Shepherd.

The adherents of the Good Shepherd factor derived their name from their belief that, there are beautiful talents buried deep inside everybody, but it will only take committed leaders to dig it out. Like the other factors, the subjects espousing this perspective had diverse backgrounds. Two declared themselves mainly as followers, three mainly as leaders and the remaining four as leaders and followers. By classifying themselves this way, this puts the subjects with this factor into both the leader and follower categories. The group consists of four males and five females. Regarding formal education, some held a tertiary level diploma and sixth form certificate, while four held bachelor's degree and some had master's degree and others were PhD candidates at the time of the study and a few held PhDs. Most of the subjects were in their 40s, with some in their 30s. Two were in their 50s and one each was in their 20s and 60s. The average age of subjects loading on to this factor was 47 years. They had varying years of work experience ranging from six to 45 years with an average of 25 years.

The Good Shepherd appears more as a leader with a concern for helping followers to shine but having certain pre-conditions in place. They believe that leaders must set clear goals and

guide and direct followers to achieve them. By so doing, they (leaders) can unearth the hidden talents in followers. However, the Good Shepherd feels that leaders can help followers only when they take them through rigorous but specific training, if followers are to shine, they believe this involves leader commitment and inspiration.

Interpretation. The main focus of the subjects loaded onto this factor is the belief that each individual can shine if given the needed training. In the mind of the Good Shepherd, it is the responsibility of leaders to train followers to be their best. But this they believe, should be carefully planned and implemented by setting clear goals for both parties involved. This could explain why they strongly agree with Statement 4 (*I prefer leaders who can set clear goals for themselves and others and help them reach them, +5*). They believe that for leaders to be able to help followers in supportive way demands commitment (Statement 31: *Commitment of leaders, to the work and to those working with them, is something*

Table 4-5: Raw score and normalized z-scores of statements for Factor 3: the Good Shepherd

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	5	1.4
31.	Commitment of leaders, to the work and to those working with them, is something I desire in my leader	4	1.3
8.	Objectivity is one of most important things I want to see in my leaders	4	1.3
33.	I want leaders who will teach and inspire me to do more than I normally would	3	1.2
29.	I prefer leaders who are flexible and can find several ways for us to achieve our goals	3	1.1
13.	I want leaders who act according to what they say	3	0.9
<i>Most disagreed</i>			
25.	I have a problem with leaders who give out too much information to followers	-3	-1.2
26.	I find it a weakness if a leader tells me how he/she feels	-3	-1.2
28.	I like a bossy type of leader	-3	-1.2
9.	I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I think this is part of leadership	-4	-1.7
14.	I don't mind if my leader does not act according to what they say as I believe that is part of leadership	-4	-1.7
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-5	-2.3

I desire in my leader, +4), objectivity (Statement 8), flexibility (Statement 29: I prefer leaders who are flexible and can find several ways for us to achieve our goals, +3) and integrity (Statement 13: I want leaders who act according to what they say, +3). With these attributes exhibited, the Good Shepherd believes that it will be easier for leaders to teach and inspire

their followers to do more than they normally would do by themselves (Statement 33: *I want leaders who will teach and inspire me to do more than I would normally would, +3*).

It is not surprising that the Good Shepherd disagrees strongly with Statements 14 (*I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I believe that is part of leadership, -4*) and Statement 9 (*I don't mind if my leader does not act according to what they say as I believe that is part of leadership, -4*) because these two statements put integrity and objectivity in the negative sense, which contradicts their belief that these two virtues cannot be avoided in leadership. To further deepen their belief that leaders have a responsibility of teaching and inspiring followers the Good Shepherd does not have any problem with leaders who give out too much information (Statement 25: *I have a problem with leaders who give out too much information to followers, -3*) or when leaders tell them how they feel (Statement 26: *I find it a weakness if a leader tells me how he/she feels, -3*) because they feel it is through the transfer of information from leaders to followers that followers learn and get inspired. They would also not follow leaders regardless of their intentions and motivations (Statement 16: *Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders, -5*), because they believe that some of the intentions and motivations may not be honourable. Neither do they like to be bossed about (Statement 28: *I like a bossy type of leader, -3*).

Commenting on the reasons behind their Q sorting arrangements, some of the subjects loaded on the Good Shepherd said they believe leaders have the ultimate responsibility of setting goals and articulating the goals to followers so they can go forward (Comment 1; Table 4.6) as they think that when leaders set goals it is a sign that they know where they are going (Comment 2: *Leaders who set clear goals know where they are going and can help us reach there*) and it will be easier to help them get there. On commitment, some of them

believe that when leaders show commitment it is a sign that they are responsible, they have passion and concern for the work and their subordinates (Comment 3: *Commitment of leaders is very important as it shows they have passion, concern and are responsible for the work and their subordinates*), they are sincere (Comment 5: *It is crucial that leaders be committed to the work, it shows sincerity*) because they are not one sided (Comment 9) and it feels great to work with such leaders (Comment 4: *It is great to be working with a leader who shows commitment towards you*).

Table 4-6: Narrative evidence for Factor 3: the Good Shepherd

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1. "Leaders have an ultimate responsibility to set goals and articulate them to us and help us to go forward"
 2. "Leaders who set clear goals know where they are going and can help us reach there too"
 3. "Commitment of leaders is very important as it shows they have passion, concern and are responsible for the work and their subordinates"
 4. "It is great to be working with a leader who shows commitment towards you"
 5. "It is crucial that leaders be committed to the work, this shows sincerity"
 6. "When leaders are objective they lead by example and people don't lose faith in them"
 7. "What leaders say can either make or unmake me so if my leader inspires me I can do better"
 8. "Leaders are to impart knowledge into their subordinates and inspire them to go high"
 9. "Committed leaders see both sides of issues"
 10. "When leaders teach and inspire me it is motivational enough to do well and move the organisation forward"
 11. "I don't just follow like a sheep I need to know the intentions and motivations before because intentions and motivations might not be honourable"

In addition, they believe that when leaders are objective (Comment 6: *When leaders are objective, they lead by example and people don't lose faith in them*), they are able to sustain the trust of subordinates. The Good Shepherd believes that it is the leaders' responsibility to teach and inspire followers (Comment 8: *Leaders are to impart knowledge into their subordinates and inspire them to go high*) and that such acts can motivate followers

(Comment 10: *When leaders teach and inspire me it is motivational enough to do well and move the organisation forward*) to do well and move the organisation forward as they feel that leaders words have the power to do this (Comment 7: *What leaders say can either make or unmake me so if my leader inspires me I can do better*). Because they do not trust some intentions and motivations behind some of the actions of leaders (Comment 11: *I don't just follow like a sheep, I need to know the intentions and motivations before because intentions and motivations might not be honourable*), they would not follow leaders just because they are leaders.

Interpretation summary. The focus of the beliefs of the Good Shepherd is what they deem as leadership responsibilities to get the best out of followers. In their mind there is an untapped or raw talent hidden deep within people that needs to be unearthed and polished by a leader. However, to achieve this, the Good Shepherd believes that they must set clear goals for themselves and their followers but they have to teach and inspire the followers to do more than they normally would to achieve the goals set. They also believe teaching and inspiring demands absolute commitment, sincerity and objectivity on the part of leaders. The meaning of authentic leadership to them would centre on leaders playing the key role of helping followers to do more than they normally would and encouraging them by demonstrating sincerity, objectivity and commitment. When such conditions are achieved in the work environment subjects loaded on the Good Shepherd factor would find such environment authentic.

4.2.4 Distinguishing and consensus statements between the factors

The PQ software listed some additional statements that either emphasised the uniqueness of the factors discussed above or did not distinguish between them. The distinguishing and the consensus statements are discussed below.

4.2.4.1 Distinguishing statements

In discussing the statements that distinguished the factors, those statements receiving the highest raw scores were used. However, some statements that were deemed to deepen the understanding of the uniqueness in the preferences of the factors were also used for clarity of interpretation. The distinguishing statements as shown in Table 4.7 were used to identify the particular distinguishing statements relevant for each factor.

Data in Table 4.7 below, shows that Statement 21 (*I look for a leader I can easily approach and discuss issues with*) and Statement 10 (*I want leaders who are open to my ideas and appreciate what I can do*) distinguishes the Participative Democrat from the other counterparts. These statements show how the subjects with the Participative Democrat factor attach importance to leaders' approachability and openness whereas these are not important to the subjects on the other factors. Whereas leadership confidence (Statement 1: *I prefer leaders who are confident about who they are and can help others to be same*) and leader fairness (Statement 12: *I prefer leaders who are firm but fair to everybody without any bias*) appear to be of less importance to the Participative Democrat and the Good Shepherd, the Leadership by Confidence factor admires these very much and sees good leadership through these two attributes. For the Leadership by Confidence factor, unlike the

two other factors, leadership is all about exhibiting confidence in everything and in every situation.

Table 4-7: Distinguishing statements

	Factor					
	1		2		3	
	Participative Democrat		Leadership by Confidence		Good Shepherd	
	Raw-score	Z-score	Raw-score	Z-score	Raw-score	Z-score
21. I look for leaders I can approach and discuss issues with	5	1.56	-1	-0.38	1	0.55
10. I want leaders who are open to my ideas and what I can do	4	1.52	-2	-0.69	0	0.27
12. I prefer leaders who are fair and firm to everybody without any bias whatsoever	2	0.78	5	1.83	0	0.20
1. I prefer leaders who are confident about who they are and can help others to be the same	0	0.10	4	1.43	0	0.16
25. I have a problem with leaders who give out too much information to followers	-2	0.98	2	0.55	-3	-1.15
18. I would do anything for leaders who make difficult decisions-provided that the decisions are based on high standards of ethical conduct	0	-0.04	2	0.39	-2	-1.10
8. Objectivity is one of most important things I want to see in my leaders	-2	0.51	2	1.15	4	1.25
31. Commitment of leaders to the work and to those working with them, is something I desire in my leader	2	0.99	0	-0.03	4	1.30
9. I don't mind if my leaders are sometimes not objective as I think that is part of leadership	-1	-0.35	-1	-0.21	-4	-1.66
23. I do not want leaders to be too blunt; some moderation is preferable	-1	-0.44	-2	-0.53	0	0.09

As a strong preference for leader objectivity (Statement 8: *Objectivity is one of the most important things I want to see in my leaders*) and leader commitment (Statement 31:

Commitment of leaders to the work and to those working with them, is something I desire in my leader) distinguishes the Good Shepherd from their counterparts, the Good Shepherd sees everything as pertaining to the leadership role and achievement being only through objectivity and commitment whereas the other two factors think otherwise. It is, therefore, not surprising that the Good Shepherd strongly objects to statements that put any of these two attributes in the negative like, Statement 9 (*I don't mind if my leaders are sometimes not objective as I think that is part of leadership*). As expected, the other two factors did not show the same negative sentiment about Statement 9 as did the Good Shepherd.

Another statement that distinguishes the Leadership by Confidence factor from the other factors is Statement 25 (*Leader giving out too much information*). Whereas the Leadership by Confidence factor believes that not all information is meant for followers, the other factors either believe otherwise, or are just indifferent as to whether leaders give too much information or not. The Good Shepherd, however, believes that leaders must give all information to followers without keeping anything back if leaders are to help bring out the talent in their followers.

Regarding how information must be given whether bluntly or by exercising of moderation (Statement 23: *I do not want leaders to be too blunt; some moderation is preferable*), the Good Shepherd is neutral about this while the Participative Democrat and the Leadership by Confidence factor are slightly negative. The Good Shepherd believes in leaders caring for followers by helping them come out from within themselves to be the best and, therefore, being too blunt, in their mind, may hinder or pose an obstacle by discouraging those they want to help and can impact their benefactors negatively.

The Leadership by Confidence factor is also distinguished from the other factors because of their positive response to ethical decisions (Statement 18: *I would do anything for leaders*

who make difficult decisions provided the decisions are based on high standards of ethical conduct). The subjects on the Leadership by Confidence factor would not mind doing anything for leaders who they believe could make difficult decisions which are ethical while their counterparts think otherwise.

4.2.4.2 Consensus and common ground

Regardless of the uniqueness of each factor interpreted above, there were several statements that achieved consensus by all three factors. Consensus statements are those for which the differences were not statistically significant. These statements are presented in Table 4.8 below.

Table 4-8: Consensus statements

	Factor		
	1	2	3
	Participative Democrat	Leadership by Confidence	Good Shepherd
29. I prefer leaders who are flexible and can find several ways for us to achieve our aim	3	3	3
17. I prefer leaders who solicit views even if these views challenge their deeply held idea	1	1	1
13. I want leaders who act according to what they say	2	3	3
30. I want positive thinking leaders even in hard times	3	2	1
2. I want leaders who can share their strengths and weaknesses with us and let us know how they feel	1	0	-1
22. I prefer leaders who will speak transparently without any hidden motives about anything, regardless of how I might feel	0	0	-1
23. I do not want leaders who will be too blunt, some moderation is preferable	-1	-2	0
26. I find it a weakness if a leader tells me how he/she feels	-2	-3	-3
14. I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-4	-3	-4
15. I want to know the real intentions and motivations behind every action my leader takes	-2	-3	-2
28. I like a bossy type of leader	-5	-4	-3
24. I keep my relationship at a purely professional level nothing more	-1	-2	-1

All the university subjects unanimously agreed on leader flexibility (Statement 29: *I prefer leaders who are flexible and can find several ways for us to achieve our goals*) and leaders soliciting other opinions regardless of how different they are from their own (Statement 17: *I prefer leaders who solicit views even if these views challenge their deeply held ideas*). The

very nature of the factors makes their agreement to these statements not surprising. For instance, the Participative Democrat believes they should be allowed to participate in decision making that, they feel only flexible leaders will allow. The Leadership by Confidence factor believes that for leaders to be able to create a fair environment for everybody demands flexibility in their approach while the Good Shepherd's main concerns are on leaders who are able to unearth hidden talents in followers. However, differences in followers' characteristics place huge demands on leader flexibility in the approaches adopted. The proponents of these factors believe that even for leaders to solicit other views that challenge their (leaders) own deeply held opinions and incorporate such views in their decisions demands some level of flexibility.

Statements, 13 (*I want leaders who act according to what they say*), and Statement 30 (*I want positive thinking leaders even in hard times*), (see Table 4.8) were supported by all three perspectives. The Good Shepherd and the Leadership by Confidence factors appeared to favour Statement 13 (*I want leaders who act according to what they say*) more than their Participative Democrat counterparts. This, however, does not mean that integrity was more valued by those factors than by the Participative Democrat. For the Participative Democrat to strongly disagree with Statement 14 (*I don't mind if my leader does not act according to what they say as I believe that is part of leadership*) shows the value they place on integrity in leadership. Leaders' judgement (Statement 7: *I would like a leader who is non judgemental about me and others*) seemed unimportant or indifferent to all three factors, because they did not worry too much about whether or not a leader is judgemental about them and others as long as they get what they desired, they were not too bothered.

For the negative consensus, all perspectives did not believe that if a leader openly said how he/she felt it was a weakness (Statement 26: *I find it a weakness if a leader tells me how*

he/she feels) but they were very mindful of integrity (Statement 14: *I don't mind if my leaders does not act according to what they say as I believe that is part of leadership*) and did not believe that lies should be part of leadership. In their mind, as long as they did not mind if leaders told them how they felt about something that might be personal to the leaders, they also would probably not mind reciprocating regardless of how personal such feelings might be. They, therefore, did not want to keep their relationship with their leaders purely professional (Statement 24: *I keep my relationship with my leader at a purely professional level nothing more*).

Finally, all subjects in all factors did not like to be bossed about (Statement 28), neither did they want leaders to act in ways that pleased them.

4.3 Section Two: Non Governmental Organisation (NGO)

The subjects selected in the NGO like their university counterparts, had diverse backgrounds. The gender was skewed in favour of females as they formed the majority (22) in this group with the males being eight in number. This gender imbalance reflected the fact that more females were employed in the NGO at the time of the study. The ages of the respondents vary, eight were in their twenties, ten were in their 30s, seven in their 40s and five were more than 52 years of age. Regarding years of work experience, two had worked between two and five years, five between six and ten years, eight had worked between 11 and 15 years, two between 16 and 20 years, six between 26 and 30 years and five more than 36 years, with an average of 14 years work experience. Thirteen had a high school certificate as their highest formal education qualification, some had university diplomas, eleven had bachelor's degrees and some had master's degrees and one was a PhD candidate. Fifteen

classified themselves mainly as followers, eight as leaders and followers and seven mainly as leaders.

Three factor interpretations were developed and presented in the same pattern as the interpretation of the results for the university above.

4.3.1 Factor One: the Dedicated Learner

This perspective is called the Dedicated Learner because they see themselves as committed learners. Five declared themselves mainly as followers, one mainly as a leader, while two said they were leaders and followers. By their own classification, this group appeared more as followers. The group comprised three males and five females. Four held bachelor's degrees, some held university certificates and diplomas, and one was a PhD candidate at the time of the interviews. In terms of age, two were in their 20s, one was in their 30s, four were in their 40s and the rest in their 50s. The average age of respondents loading on to this factor was 36 years. They had varying years of work ranging from seven to 38 years with an average of 17 years.

The subjects of this perspective consider themselves as disciples. As expected of a disciple they attached themselves to somebody (in this case leaders) to teach and inspire them so they can develop confidence to act on their own. They believe they would achieve more if leaders were transparent and gave them knowledge without having any hidden motives. By having this attitude, the Dedicated Learner would put every effort into learning by interacting, sharing ideas and asking questions in order to practise what was learnt.

Interpretation. The respondents in this group appear essentially as learners. They are driven by a deep inherent desire to learn from people (in this case their leader) who they consider has more knowledge or experience than them in their chosen endeavour. With this orientation, it is not surprising that they strongly prefer leaders who will teach and inspire them to do more than they normally would, Table 4.9. (Statement 33: *I want leaders who will teach and inspire me to do more than I normally would.* +5). Because of the desire to learn, they want their teachers (leaders) to be as transparent as possible without having any hidden motives (Statement 22: *I prefer leaders who speak transparently without any hidden motive,* +4). They think that by being transparent, leaders would probably give them everything they needed to know on the given subject without any reservation. However, they would want to question or give their opinions on some of the ideas of their leaders, they, therefore, prefer leaders who will solicit views even if it challenges their own deeply held opinions (Statement 17: *I prefer leaders who solicit views even if it challenges their deeply held opinions,* +4). As the Dedicated Learner tries to build their confidence through learning, they want positive-thinking leaders even in hard times (Statement 30: *I want positive leaders' even hard times when things seem to be going,* +3) probably because they may learn such an attitude that will keep them going when they also find themselves in hard times. Further, they seem to prefer leaders who are committed (Statement 31: *commitment of leaders, to the work and to those working with them, is something I desire in my leader,* +3) because they think that when leaders are committed they may give them their best in everything. Further, the Dedicated Learner prefers leaders who are flexible and can find several ways to help them achieve set goals (Statement 29: *I prefer leaders who are flexible and can find several ways for us to achieve our goals,* +3). This is because leaders' flexibility provides the opportunity for getting different sides of an issue from leaders. Perhaps they

prefer flexibility because they see this as making it easier for them to learn, i.e., by allowing their own views to be proven correct

**Table 4-9: Raw and z-scores of statements for NGO Factor 1:
the Dedicated Learner**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
33.	I want leaders who will teach and inspire me to do more than I would normally do by myself	5	1.8
22.	I prefer leaders who speak transparently without any hidden motive	4	1.7
17.	I prefer leaders who solicit views even if it challenges their deeply held opinions	4	1.4
31.	Commitment of leaders, to the work and to those working with them, is something I desire in my leader	3	1.3
30.	I want positive leaders' even hard times when things seem to be going wrong	3	1.1
29.	I prefer leaders who are flexible and can find several ways for us to achieve our goals	3	1.0
<i>Most disagreed</i>			
32.	I want my leaders to act in ways that pleases me	-3	-1.1
9.	I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I think this is part of leadership	-3	-1.2
26.	I find it a weakness if a leader tells me how he/she feels	-3	-1.3
28.	I like a bossy type of leader	-4	-1.4
23.	I do not want leaders who will be too blunt, some moderation is preferable	-4	-1.7
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-5	-2.1

On the disagreed side, the Dedicated Learner strongly disagrees with blindly following their leaders (Statement 16: *Regardless of their intentions and motivations behind their actions I will follow as long as they are my leaders, -5*), and they want to know the intentions and

motivations behind their actions before they follow. They want to know whether the leaders' intentions will create an opportunity for them to learn something or not before they chose to follow. As it must be apparent, they prefer leaders who are transparent and, therefore, for them to disagree with Statement 9 (*I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I think this is part of leadership, -3*), which puts leader objectivity in the negative, is a confirmation of this preference. Similarly, to disagree with Statement 23 (*I do not want leaders to be too blunt, some moderation is preferable, -4*) also confirms their preference for bluntness because they want to learn. By being blunt to the Dedicated Learner, they believe will help them to know how they are faring or where they went wrong and this might help them to either continue what they are doing or change and improve.

Further, to confirm their desire for information and their preference for bluntness and objectivity, it is not surprising that they do not find it a weakness when a leader tells them how he/she feels (Statement 26: *I find it a weakness if a leader tells me how he/she feels, -3*) since they think knowing such feelings helps them to learn. Similarly, they do not want their leaders to act in ways that please them (Statement 32: *I do not want my leaders to act in ways that pleases me, -3*) as they think that by pleasing them they might compromise learning from leaders. However, regardless of their desire to learn, they do not want to be bossed on by leaders (Statement 28: *I like a bossy leader, -4*). This statement probably reflects arbitrary bossiness, not leadership that results in learning.

Table 4-10: Narrative evidence for NGO Factor 1: the Dedicated Learner

-
1. "When leaders respect you, it shows that they value your worth and that they have taken time to know your talents and appreciates them"
 2. "It is important to be encouraged by leaders as this boost your confidence to keep you going"
 3. "A hard to approach leader only succeeds to bottle up issues but not resolves them"
 4. "Leaders who solicit views from subordinates are courageous, accommodating and objective"
 5. "It is out of respect that a leader would teach and inspire a subordinate"
 6. "Teaching and inspiring others are two key roles of leaders this makes people more do than expected which intend produces innovation and growth"
 7. "When leaders are positive, it boost the morale and confidence of subordinates"
 8. "Leaders are to impart knowledge into their subordinates and inspire them this helps them to go high"
 9. "When a leader inspires subordinates, he/she is able to get more people on board"
 10. "A leader's role is comparable to a coach; they must teach and take people from their comfort zones"
 11. "Leaders support people by engaging them, this act as motivation to them and bring fulfilment"
 12. "I don't just follow leaders; I need to know the intentions and motivations behind their actions"
 13. "Arrogance is a hallmark of bossy leaders; such leaders do not respect others"

The people loaded on the Dedicated Learner factor commented on the statements during the Q sorting process, which provided further evidence (Table 4.10) about their choice. From the comments, some of them believe that it is only out of respect that a leader would dedicate a his/her time to teach and inspire his/her subordinates to do more than they normally would (Comment 5: *It is out of respect that a leader would teach and inspire subordinates*). To them it is a sign that the leader has taken time to know and appreciate their talents (Comment 1: *When leaders respect you, it shows they have taken time to know your talents and appreciates them*) and that the leader is just performing their coaching role (Comment 10: *A leader's role is comparable to a coach; they must teach and take people from their comfort zone*). The good parts of leaders' teaching and inspiring subordinates

according to some of the subjects of the Dedicated Learner factor are mainly including; team work (Comment 9: *When a leader inspires subordinates, he/she is able to get more people on board*), innovation and growth (Comment 6: *Teaching and inspiring others are two key roles of leaders, this makes people do more expected, which in tend produces innovation and growth*), motivation and fulfilment (Comment 11: *Leaders support people by engaging them, this act as motivation to them and bring fulfilment*) and confidence (Comment 2: *It is important to be encouraged by leaders as this boost your confidence to keep you going*). This explains why the Dedicated Learner gives more credence to why leaders should teach and inspire subordinates.

Commenting on why they prefer leaders who solicit views from others, the Dedicated Learners mentions that leaders who solicit views from others show courage, are accommodating and very objective (Comment 4: *Leaders who solicit views from subordinates are courageous, accommodating and objective*). They further mentioned that when leaders think positively (Comment 7), it boosts followers' morale and confidence. These comments by the Dedicated Learner are consistent with their attitudes and beliefs about how important learning is to them as they strive to get as much knowledge as possible in their area of operation.

The Dedicated Learner believes that bossy leaders are arrogant and disrespectful (Comment 13: *Arrogance is a hallmark of bossy leaders; such leaders do not respect others*) and for them they will not just follow a leader without knowing the intentions and motivations behind the leaders' actions (Comment 12: *I don't just follow leaders; I need to know the intentions and motivations behind their actions*).

Interpretation summary. The central theme of this perspective is the quest for new knowledge and experience in their chosen field. In their mind this desire can be satisfied by

leaders whom they see as the source of knowledge and experience. They are, therefore, ready to learn and be inspired by leaders so that they can do more than they normally would by themselves. However, they want the teaching and inspiring to be done in a transparent manner without the leaders having hidden agendas, and they want to be told about things directly not bluntly. Therefore, the meaning of authentic leadership to adherents of this perspective would focus on leaders being more or less like coaches or teachers who constantly provide new ideas, knowledge, strategies and experiences to help them achieve their goals. When such conditions are obtained in the work environment then the Dedicated Learner can do well on the job.

4.3.2 Factor Two: Leadership by Endorsement

The Leadership by Endorsement factor derived their name because the subjects loaded on this factor lack self confidence to initiate and sustain progress on their own unless they received endorsement from leaders. The respondents loaded on to this factor are made up of people from diverse backgrounds. Nine members of this group classified themselves mainly as followers while three said they were leaders and followers, none of the subjects classified themselves as mainly leaders. Therefore, the subjects of this factor can be classified as followers. Their ages varied between 23 and 55 years with an average age of 34 years. Four were in their 20s, five in their 30s, one in the 40s and two in their 50s; the group comprised three males and nine females. The gender is skewed in favour of females: Five each hold bachelor's degrees and high school certificates, and two had university diplomas. Their work experience ranged from seven to 37 years with an average of 16 years.

The subjects on the Leadership by Endorsement factor have an inner belief that they can do more, but they lack the confidence to initiate things themselves unless they are supported and encouraged by people they see as being more experienced in that particular venture. Because of their deeply held view of themselves, they would want to be around confident leaders from whom they can learn some confidence. In their mind, they desire certain attributes, which they believe could stimulate and energise them to act.

Interpretation. This perspective has very positive attitudes toward certain desired leader characteristics because they believe that in such company, they would learn and develop confidence to act on their own. In their mind, they need somebody's approval or support for whatever they want to do, to be sure that they are doing the right thing or are on the right path. This accounts for their strong agreement with Statement 3 (*encourage and support is the most important things I desire in my leaders, +5*; Table 4.11). As a result of their lack of confidence to act on their own unless somebody supports them, they want leaders who are confident in representing the organisation and their role in it (Statement 6: *I want leaders who are confident in representing the organisation and their role in it, +3*), so they can learn confidence in performing their roles. The Leadership by Endorsement factor has a positive image for leaders who tell the truth about everything (Statement 20: *I prefer leaders who tell the truth about everything including admitting when they don't know something, +3*) they believe that with this attitude from leaders they would be getting the affirmation they need to be motivated to press on.

Positive thinking leaders (Statement 30: *I want positive thinking leaders' even when things seem to be going wrong, +4*) appealing to the proponents of the Leadership by Endorsement factor believe that when things are going wrong, getting a positive endorsement from other leaders would be encouragement enough to keep them going until the desired results are

obtained. Firm but fair leaders (Statement 12: *I prefer leaders who are firm but fair to everybody without any bias whatsoever, +4*) are also strongly preferred by the subjects of the Leadership by Endorsement factor because they believe if leaders are fair, they would get a fair assessment of their output, which they need to know to assess their own performance and may be build some confidence to move on. In addition, they prefer leaders who would open up to their ideas and appreciate what they can do (Statement 10: *I want leaders who are open to my ideas and appreciate what I can do, +3*). This would also help them to know that they have something to offer and that, as mentioned earlier they are endorsed, which they probably needed to build their confidence.

**Table 4-11: Raw and normalized z-scores statements for NGO Factor 2:
Leadership by Endorsement**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
3.	Encouragement and support is the most important things I desire in my leaders	5	1.5
30.	I want positive leaders' even hard times when things seem to be going wrong	4	1.3
12.	I prefer leaders who are firm but fair to everyone without any bias whatsoever	4	1.2
20.	I prefer leaders who tell the truth about everything, including admitting when they don't know something	3	1.1
6.	I want leaders who are confident in representing the organisation and their role in it	3	1.0
10.	I want leaders who are open to my ideas and appreciate what I can do	3	1.0
<i>Most disagreed</i>			
26.	I find it a weakness if a leader tells me how he/she feels	-3	-1.0
15.	I want to know the real intentions and motivations behind every action my leader takes	-3	-1.2
17.	I prefer leaders who solicit views even if these views challenge their deeply held idea	-3	-1.2
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.5
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-4	-1.8
28.	I like a bossy type of leader	-5	-2.0

Of the statements that were rejected by the subjects this factor, bossiness (Statement 28: *I like a bossy type of leader*, -5) was strongly rejected. This is not surprising because in their mind they need encouragement and support to be able to act and do well. Therefore, they feel if they were bossed about, this desire may not be achieved. It is also not surprising that they rejected Statement 14 (*I don't mind if a leader does not act according to what they say*

as I believe that is part of leadership, -4) because this contradicts their preference for telling the truth all the time without hidden motives. This, again, explains why they objected to the fact they find it a weakness if leaders tell them how they feel (Statement 26: *I find it a weakness if a leader tells me how he/she feels, -3*). They believe that if leaders are blunt they express their opinions and feelings without hiding anything. To them this is good and not a weakness. Further, they do not want to know the intentions and motivations behind every action their leaders take (Statement 15: *I want to know the real intentions motivations behind every action my leader takes, -3*) but they would not follow their leaders regardless of their intentions and motivations (Statement 16: *Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders, -4*). This seems a contradiction but as much as they would not want to know every intention and motivation they would not follow those who would not lead them achieve their own goals of getting endorsement to build confidence. In their minds they do not think it is good for leaders to solicit views that would challenge their deeply held ideas (Statement 17: *I prefer leaders who solicit views even if these views challenge their deeply held idea, -3*) they think such a situation might offend the leader in a way and, therefore, they might not get the needed encouragement and support from them.

The comments (Table 4.12) provided by those loadings on the Leadership by Endorsement factor during the Q sort showed that the Leadership by Endorsement factor believes encouragement and support is needed by everyone (Comment 2: *Encouragement and support is very important as all of us need them in one way or the other*) because it is through encouraging and supporting that goals can be achieved (Comment 1: *When leaders encourage and support subordinates, they are able to achieve goals*). Therefore, leaders who

encourage subordinates are good leaders (Comment 4: *Good leaders inspire and push subordinates to do more*). In their minds, positive thinking leaders have the ability to boost the morale and confidence of subordinates (Comment 6: *When leaders are positive, it boosts the morale and confidence of subordinates*) while leaders who are firm but fair (Comment 8: *When leaders are firm and fair, they are able to create favourable and exciting work environment*) create favourable work environments.

Table 4-12: Narrative evidence for NGO Factor 2: Leadership by Endorsement

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1. "When leaders encourage and support subordinates, they are able to achieve goals"
 2. "Encouragement and support is very important as all of us need these in one way or the other"
 3. "Encouraging and supporting leaders are able to provide alternative solutions this boost confidence"
 4. "Good leaders inspire and push subordinates to do more"
 5. "Leaders must respect individual differences and tap into it for their won benefit"
 6. "When leaders are positive, it boosts the morale and confidence of subordinates"
 7. "Bossy leaders are arrogant and can only succeed in creating rebellious subordinates"
 8. "When leaders are firm and fair they are able to create favourable and exciting work environment"
 9. "I don't just follow leaders; I need to know the intentions and motivations behind their actions"

Interpretation summary. Subjects with the Leadership by Endorsement factor lack confidence in their abilities and, therefore, need the endorsement of their leaders in the form of encouragement and support before they feel comfortable to either proceed in what they are doing or start something new. This deeply held view explains why they want confident leaders so they can learn some lessons of self confidence. Authentic leadership for proponents of this factor would centre on their ability to create an encouraging and supportive work environment where people are constantly encouraged and supported.

Within such an environment, the people loaded on the Leadership by Endorsement factor would develop very well.

4.3.3 Factor Three: Leadership by Respect

The name given to this factor is due to their concerned about respect given (by leaders) to them for who they are, and what, they stand for. This group is made up of two self-declared leaders, one, leader and follower, and seven followers and comprises four males and nine females. The subjects loaded on this factor are basically followers. Their ages range between the 20s and 50s. The distribution of the age range is as follows: two were in their 20s, one was in the 30s, five were in their 40s and two were in their 50s with an average age of 38 years. Their years of work experience varied. The least was three years and the highest 30 years, with an average of 16 years. The formal educational background of this group ranged from high school certificates up to masters degree at the time of the interview. Some had bachelor's degrees, others had master's degrees, one had a certificate in engineering and some had high school certificate.

The Leadership by Respect factor is mainly concerned about respecting the views and opinions of others by leaders. They are not worried about whether the respect is genuine or faked. According others respect, in the mind of the subjects, shows acceptance and valuing other people. This explains why they attached so much importance to respect. As long as the adherents of this perspective receives, or has a feeling of being respected by others, they feel very good and would probably do more.

Interpretation. For the adherents of this factor, being respected for who they are and what they stand for (Statement 11: *I prefer leaders who will respect me for who I am and what I*

stand for, +5. Table 4.13) is of utmost importance. The Leadership by Respect adherents believe that when people respect you, they will be non judgemental of you or your actions, and, therefore, they have a positive image about leaders who are non judgemental about them (Statement 7: *I would like a leader who is non judgemental about me and others*, +3). They believe it is out of respect that leaders treat others fairly and without any bias (Statement 12: *I prefer leaders who are firm but fair to everyone without any bias whatsoever*, +3). Truth (Statement 20: *I prefer leaders who tell the truth about everything including admitting that they don't know something*) and integrity (Statement 13: *I want leaders who act according to what they say*, +4) are deeply cherished as they believe that it is out of respect that leaders will be truthful to their followers while acting according to what they say to them. The Leadership by Respect factor also prefers leaders who set goals for themselves and others (Statement 4: *I prefer leaders who set clear goals for themselves and others and help them to achieve it*, +3). They believe that leaders will go the extent to set goals for followers and offer help to get the goals achieved out of the respect they have for their followers.

**Table 4-13: Raw and normalized z-scores of statements for NGO Factor 3:
Leadership by Respect**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
11.	I prefer leaders will who respect me for who I am and what I stand for	5	2.0
20.	I prefer leaders who tell the truth about everything, including admitting when they don't know something	4	1.8
13.	I want leaders who act according to what they say	4	1.2
7.	I would like a leader who is non judgemental about me and others	3	1.0
12.	I prefer leaders who are firm but fair to everyone without any bias whatsoever	3	0.8
4.	I prefer leaders who can set clear goals for themselves and others and guide them to achieve it	3	0.8
<i>Most disagreed</i>			
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-3	-1.4
9.	I don't mind if my leader is sometimes not objective especially about sensitive issues, as I believe that is part of leadership	-3	-1.5
27.	I look for leaders I can discuss my personal issues with	-3	-1.5
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.7
28.	I like a bossy type of leader	-4	-1.7
32.	I want my leaders to act in ways that pleases me	-5	-1.8

The perspective captured by the Leadership by Respect factor disagrees with statements that put integrity (Statement 14: *I don't mind if a leader does not act according to what they say as I believe that is part of leadership, -3*) and objectivity (Statement 9: *I don't mind if my leader is sometimes not objective as I believe that is part of leadership, -3*) in the negative as this contradicts their preference for truth, fairness and non bias on the part of leaders. It is

not surprising that they do not believe that not being objective or honest is part of leadership. In their mind, they do not follow leaders just because they are leaders but they want to know their intentions and motivations, therefore, they disagree with Statement 16 (*Regardless of the intentions or motivations behind their actions I will follow as long as they are my leaders, -4*). Also, they believe that personal issues should not in any way be discussed with leaders (Statement 27: *I look for leaders I can discuss my personal issues with, -3*) neither should a leader in anyway be a people pleaser (Statement 32: *I want leaders who will act in ways that pleases me, -5*).

Table 4-14: Narrative evidence for NGO Factor 3: Leadership by Respect

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1. "We are all different and if leaders can respect that then goals can be well achieved"
 2. "Leaders are to be honest without saying one thing and doing another"
 3. "If a leader respects you, it shows he/she values you"
 4. "It is even out of respect that leaders teach and inspire subordinates"
 5. "When leaders respect you, it means they have taken time to know you and that feels good"
 6. "Leaders who don't tell the truth have hidden agendas and are very dangerous to work with"
 7. "People are not to be judged but respected regardless of the situation"
 8. "When leaders act according to what they say, it means they can be trusted"
 9. "Bossy leaders are arrogant and I can't stand them"
 10. "Good leaders are not people pleasers; they try to do what is right"
 11. "Personal issues are personal and should never interfere with professional matters"
 12. "Good leaders are not judgemental but they are fair to everyone"
 13. "When leaders are straight up, they are able to set clear goals for direction"

Commenting on their choices and preferences for the statements as further evidence, some of the subjects mentioned that respectful leaders value people (Comment 3: *If a leader respects you, it shows he/she values you*) and can produce a good feeling for followers (Comment 5: *when leaders respect you, it means they have taken time to know you and that feels good*) and can spur them on to achieve goals (Comment 1: *We are all different and if*

leaders can respect that then goals can be well achieved) because they teach and inspire them out of respect (Comment 4: *It is even out of respect that leaders teach and inspire followers*). They also believe that nobody should judge the other person but instead respect each other (Comment 7: *People are not to be judged but respected*) and, therefore, when fair but non judgemental leaders, in the mind, of people on the Leadership by Respect factor, are good leaders. They believe that when leaders say one thing and act on it, they are honest (Comment 2: *Leaders are to be honest without saying one thing and doing another*) and can be trusted (Comment 8: *When leaders act according to what they say, it means they can be trusted*). This group also believes that personal issues must be kept personal and should not interfere with professional matters (Comment 11: *Personal issues are personal and should never interfere with professional matters*) and that bossy leaders are arrogant and they cannot stand them (Comment 9: *Bossy leaders are arrogant and I can't stand them*).

Interpretation summary. The main theme of the Leadership by Respect factor is being accorded with respect by leaders. With them every leader action taken, i.e., telling the truth, acting according to their word, and setting clear goals for followers, are all done out of respect and nothing more. They believe leaders will do all these because they respect and value followers. Therefore, authentic leadership would centre on leaders' respect for their followers. In an environment where people are accorded with respect regardless of who they are or what they do, the people loaded on the Leadership by Respect factor would feel comfortable and would operate to the best of their ability.

4.3.4 Consensus and distinguishing statements

Like their counterparts in the university, certain statements were listed that confirmed the uniqueness (Table 4.15) of the factors, as presented by the PQ software, above, whereas they all had a positive image about some of the other statements, which puts them on the same agreement level. These distinguishing and consensus statements are discussed below.

4.3.4.1 Distinguishing statements

Table 4.15 below shows those statements that further validate how uniquely different each factor is from the others. For example, whereas one factor strongly wants to be taught and inspired to do more (Statement 21: *I want leaders who can teach and inspire me to do more than I normally would*), the Leadership by Endorsement and the Leadership by Respect factors are indifferent to whether they are taught or inspired. This difference in preference can be understood from their individual mindsets. Whereas the Leadership by Respect factor is concerned about being accorded with respect and acceptance, Leadership by Endorsement subjects are worried and concerned about being encouraged and supported in everything they do to move forward. Again, whereas subjects with the Dedicated Learner factor prefer leaders who solicit views that can even challenge their own ideas (Statement 17: *I prefer leaders who solicit views even if it challenges their deeply held ideas*), people with the Leadership by Endorsement factor strongly object to such a situation while the Leadership by Respect factor is indifferent. This could also be traced to their individual attitudes and preferences. For the Leadership by Endorsement factor, because they want endorsement from leaders to build confidence to move on, they do not want to give any view that might challenge their leaders, thinking such a situation may prevent them from

receiving such endorsements. While the Leadership by Respect factor is concerned about being respected for whom they are and, therefore, they would not want to do anything that might affect the respect they want to receive from leaders.

Table 4-15: NGO Distinguishing statements

Statement	Factor					
	1		2		3	
	Dedicated Learner		Leadership by Endorsement		Leadership by Respect	
	Raw score	z-score	Raw score	z-score	Raw score	z-score
21. I want leaders who can teach and inspire me to do more than I normally would	5	1.83	2	1.02	-1	-0.11
22. I prefer leaders who speak transparently without any hidden agendas	4	1.72	-1	-0.64	2	0.55
17. I prefer leaders who solicit views even if these views challenge their deeply held opinion	4	1.39	-3	-1.20	1	0.45
24. I keep my relationship with my leaders at a purely professional level nothing more	-2	-0.89	0	0.21	1	0.49
31. Commitment of leaders to the work and to those working with them, is something I desire in my leader	3	1.25	0	0.67	2	0.67
3. Encouragement and support is the most important thing I desire in my leaders	0	-0.16	5	1.46	-1	0.11
30. I want positive leaders even in hard times when things seem to be going wrong	3	1.05	4	1.26	0	0.15
11. I prefer leaders who will respect me for who I am and what I stand for	1	0.41	0	-0.05	5	1.98
25. I have a problem with leaders who give out too much information to followers	-1	-0.75	-1	-0.56	2	0.66
23. I do not want leaders to be too blunt; some moderation is preferable	-4	-1.41	-1	-0.25	0	0.32

The Leadership by Endorsement factor is more concerned and worried about receiving encouragement and support from leaders (Statement 3: *Encouragement and support is the most important thing I desire in my leaders*) while the Leadership by Respect factor and the

Dedicated Learner is indifferent or does not attach importance to it. They do not want leaders' endorsement to move forward like the people on the Leadership by Endorsement factor. In regard to personal relationships with leaders (Statement 24: *I keep my relationship with my leader at a purely professional level*), it is not surprising that the Dedicated Learners say they do not keep at a purely professional level as they constantly seek opportunities to learn something from their leaders whereas their counterparts seem not to be bothered about whether or not their relationship with their leaders are kept at a purely professional level or not.

Whereas the Leadership by Respect factor has a problem with leaders who give out too much information (Statement 25: *I have a problem with leaders who give out too much information to followers*), the Dedicated Learner and the Leadership by Endorsement factors think otherwise. Going back to Statement 21 (*I want leaders who can teach and inspire me to do more than I normally would*), the Leadership by Respect factor disagrees with being taught and inspired and this can explain why they also disagree with leaders who give out too much information to others.

Again, the Leadership by Respect and Leadership by Endorsement factors are not much concerned about whether leaders are too blunt or if they exercise moderation in giving out information (Statement 23: *I do not want leaders to be too blunt; some moderation is preferable*). Not surprisingly, it was expected that the Dedicated Learner, by reason of their desire to be taught passionately, wanted leaders to be as blunt as they can be, by so doing they can assess themselves and know where they needed to improve.

4.3.4.2 Consensus and Common ground

These three factors had positive images for several statements. Regardless of the differences in the magnitude of agreement the underlying ideas render their differences very subtle. For example, the Dedicated Learner seems more concerned about the leader's confidence in who they are (Statement 1) than the two other factors as shown in Table 4.16 below but that is not the case. The Leadership by endorsement factor scored nothing for leader confidence in themselves (Table 17), which actually means leaders' confidence in them was either not important to the people loaded on this factor or they were indifferent to it. But the Leadership by Endorsement factor had a positive image of leaders who are confident in representing the organisation and their role in it (Statement 6), which clearly indicates that leader confidence is very important to them just like the Dedicated Learner and the Leadership by Respect.

Table 4-16: NGO Consensus statements

	Factor Arrays		
	1	2	3
	Dedicated Learner	Leadership by Endorsement	Leadership by Respect
4. I prefer leaders who set clear goals for themselves and others and help them achieve	1	1	3
21. I look for a leader who I can easily approach and discuss issues with	1	2	2
1. I like leaders who are confident about who they are and can help me to be the same	2	0	1
8. Objectivity is one of the most important things I want to see in my leaders	-1	1	-1
26. I find it a weakness if a leader tells me how he/she feels	-3	-3	-2
16. Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-5	-4	-4
18. I would do anything for leaders who make difficult decisions-provided that the decisions are based on high standards of ethical conduct	-2	-2	-2

Integrity (Statement 13) and setting clear goals (statement 4) seem to appeal more to the Leadership by Respect factor than the subjects of the two other factors by the nature of their magnitude of agreement. However, that is not the true picture. By agreeing with Statement 22 (leader transparency), the Dedicated Learner probably associates integrity with leadership transparency as they have a positive image of leaders who do not have any hidden motive and also object to Statement 14, which puts integrity in the negative sense and confirms their strong preference for leader integrity. Likewise, the Leadership by Endorsement factor objects Statement 14 and agrees with Statement 20 (*Telling the truth*)

confirming their preference for leader integrity. Regarding leaders who set clear goals (Statement 4), the Dedicated Learner would interpret this as when leaders teach and inspire them (Statement 33) whereas the Leadership by Endorsement factor will interpret leaders as setting clear goals when they receive encouragement and support (Statement 3) from leaders.

All subjects agreed that when leaders tell them how they feel it is not a weakness (Statement 26) because they want leaders to tell them the truth as much as possible without hiding anything. It was interesting that all the subjects objected to following leaders regardless of the intentions and motivations behind their actions (Statement 16). This may be due to their preference for integrity and objectivity as they believed that some leaders' actions and intentions might not be honourable, but with integrity and objectivity perhaps selfishness or personal intentions and motivations will be eliminated.

All three perspectives objected with the same magnitude with Statement 18 (*I would do anything for leaders who make difficult decisions-provided that the decisions are based on high standards of ethical conduct*). Regardless of their distinctive characteristics they probably believe it is not possible for them to do anything for a leader no matter how ethical that leader's decisions may be. This could be traced to the very mindset of all the three factors. Each of them although possessing followers' characteristics do not just follow and do things for their leaders but seek to engage in things they might also benefit from. For example, the subjects on the Dedicated Learner factor wants to acquire knowledge, while the Leadership by Endorsement subjects seek encouragement and support whereas Factor 3 seek respect and they would, therefore, want to do things that would help them to achieve what they also want. Leader approachability (Statement 21) is very important to all adherents of the factors. This must be understood from the uniqueness of each of the

factors. The Dedicated Learner, for example, would like inspirational teachers as their leaders and to have the opportunity to learn as much as they can, therefore, approachability is very essential, if not central, to achieving their aim of learning. Likewise, the Leadership by Endorsement factor always wants leaders' affirmation in the form of encouragement and support and this support demands approachability. The Leadership by Respect factor is more concerned about leader respecting followers and this is possible only when leaders are approachable and vice versa.

4.4 Comparing organisations in New Zealand: Similarities and an explanation of the differences

The data from the two organisations, as interpreted above, show that definite differences exist between the perspectives identified in the foregoing interpretation. However, regardless of the distinctiveness of each factor in the two organisations, there is common agreements on some statements showing similarities exist between the two organisations in New Zealand. Table 4.17, below, gives the consensus statements and their raw scores for the New Zealand subjects. All the subjects agreed with Statement 6 (*I want leaders who are confident in representing the organisation and their role in it*). By this agreement, it could be said that leader confidence and their abilities are very important to the New Zealand subjects. This leads directly to the consensus on Statement 4 (*I prefer leaders who set clear goals for themselves and others and help them to achieve*). The New Zealand subjects believe that once a leader is confident about who they are and their roles, then it is easier for them to set clear goals and chart a particular path for themselves and their followers. Other attributes like leader flexibility (Statement 29: *I prefer leaders who are flexible in*

finding several ways for us to achieve our goals) and commitment (Statement 31: *Commitment of leaders to the work and to those working with them is something I desire in my leader*) were positively admired by the New Zealand subjects. They believe these are core attributes leaders must possess in order to be successful as discussed in the interpretations above. Their preference for leader flexibility is because they associate flexibility with the ease with which leaders adapt to change without being stereotyped, as most of them would like their leaders to be open to the ideas they offer. It is also not surprising that all the subjects preferred positive thinking (Statement 30: *I want positive thinking leaders even when things seem to be going wrong*) leaders. Also, in most New Zealand organisations treating everybody fairly is boldly written as part of organisational practice and this could account for the unanimous preferences for such an attribute in leaders.

Table 4-17: Raw score for consensus statements for each factor for both the NGO and the university

	University			NGO		
	1	2	3	1	2	3
6. I want leaders who are confident in representing the organisation and their role in it	1	3	1	1	3	1
4. I prefer leaders who set clear goals for themselves and others and help them achieve	2	4	5	1	1	3
29. I prefer leaders who are flexible and can find several ways for us to achieve our aim	2	2	0	3	3	3
31. Commitment of leaders to the work and to those working with them, is something I desire in my leader	3	0	2	2	0	4
30. I want positive leaders even in hard times when things seem to be going wrong	3	4	0	3	2	1

Critically examining the background characteristics of the subjects in the two organisations shows differences that are likely to have contributed to the different perceptions of authentic leadership. Regarding formal education, it was found that subjects from the university were more educated than their NGO counterparts. Eight of the subjects in the university had PhD's while three were PhD candidates at the time of the data collection, whereas one person in the NGO was a PhD candidate at the time of the data collection. For half of the subjects in the NGO their highest qualification was a high school certificate, while only a few subjects in the university held high school certificates as their highest qualification. This disparity in educational background is likely to be a strong factor

accounting for the differences found in the institutions. As an individual achieves higher levels of formal education, he/she may feel more confident to perform in whatever position given. It is, therefore, not surprising that more subjects in the university classified themselves as leaders while more of the NGO subjects said they were followers. For example, five in the university as against fifteen in the NGO declared themselves mainly as followers while eleven subjects in the university declared themselves mainly as leaders as against seven in the NGO. Fourteen in the university declared themselves as leaders and followers against eight in the NGO.

Further, the subjects from the university, on the average, were older and had worked slightly longer, on average, than those in the NGO, a characteristic which may have contributed to their different perceptions of authenticity in leadership. Another factor worth mentioning is the differences in the contextual factors in the two organisations. Exhibiting leadership by employees is core to the vision of the two organisations but there is a probability for differences in expectations or interpretations of such attribute. For example, each organisation is seeking different outputs and the modes of operation used are different. In addition, the clientele are different and so are the cultural and/or contextual factors in the two organisations. Whereas the university provides knowledge to the highest level, the NGO also provides support and some knowledge to their clients.

4.5 Conclusion

This chapter interpreted the results presented by the PQ software for the New Zealand subjects. Six different perspectives regarding the subjects' preferences for the desired attributes of authenticity in leadership have been discussed. These ranged over a number of

distinctive attributes of authentic leadership. For the university, it included Participative Democrat, Leadership by Confidence, and the Good Shepherd. For the NGO, the Learning Aspirant was ready to learn new knowledge, skills and attitudes in their chosen fields from leaders while the Leadership by Endorsement factor needed leaders' endorsement in the form of being supported and encouraged to do what they were doing, whereas the subjects of the Leadership by Respect were concerned about being respected for who they were. Regardless of the uniqueness in their preferences for each factor, the subjects of each organisation, collectively, had a positive image for some specific attributes of authentic leadership. Some attributes of AL were shared across both the university and NGO factors. Further, there were some attributes of AL that were shared between organisations, for example, leader confidence, leader goal orientedness, positive thinking were some of the AL attributes shared between organisations.

Chapter 5

AUTHENTIC LEADERSHIP IN GHANA

5.1 Introduction

This chapter presents the Ghanaian results. The design of the chapter follows the same pattern as the previous chapter. The chapter is in three parts. Part one gives a detailed description of the three authentic leadership perceptions identified, based on the analysis of the Q-sample statements and their normalised scores supplemented with comments from respondents made during the Q sort process for the university subjects. The first section ends with a comparative analysis of the three factors to show the existing differences and similarities among them. The same process will be followed for the identified authentic leader perceptions for the NGO in Part two. The final part of the chapter analyses the affinities and differences among the factors in the two organisations. The full array for each factor is listed in Appendix C.

5.2 Part One: University

5.2.1 Introduction

Like New Zealand, thirty respondents were used from the university chosen in Ghana. Like the New Zealand subjects, the Ghanaian subjects also have varied backgrounds in terms of age range, formal educational level reached, years of experience and the self-declared leader-follower classification. Regarding gender, this sample was more skewed in favour of males as they formed the majority (25) while their female counterparts formed the minority

(5). This did not reflect the employment situation but more males were willing to participate in the study than their female counterparts. Their ages ranged from 22 and 50 years and they have worked between one to 33 years, with an average of 16 years. Varying formal educational levels were identified among the subjects. Some had college certificates, while some were undergraduates at the time of the interviews. Three had a tertiary diploma and six a bachelor's degree. The majority (13) had a master's degree while four had a PhD. In terms of the self-classified leader and follower categories, five of the subjects classified themselves mainly as followers, 17 as leaders and followers and eight mainly as leaders.

5.2.2 Factor one: the Consultative Democrat

The Consultative Democrat derives their name from the belief that there is unity in equality especially when all key players in decision making are consulted. They also believe in setting clear pathways to achieving solutions about every situation. The Consultative Democrat factor is made up of people with diverse backgrounds. There were five subjects who classified themselves mainly as leaders, seven who said they were leaders and followers and two who said they were mainly followers. The subjects of this factor, by the above classification, could be said to be leaders at one time and followers at other times. With regard to gender, there were three females and 11 males. Half (7) of the subjects were in their 30s, four were in their 40s, two were in their 50s and the one remaining was in the 20s. The average age was 39 years. Some held college certificates, two held bachelors' degrees and diplomas while six held master's degrees and one had a PhD.

In the mind of the Consultative Democrat, setting clear pathways prevents being swayed from achieving set targets. However, the best and strategic way to achieve targets in a given

time period, in their mind, is to work in a team and share ideas. They, therefore, prefer opening up to and working with others to achieve what is at stake. In so doing they believe much can be achieved. Regardless of appreciating other people's contributions and ideas, the Consultative Democrat believes in being firm but treating everybody fairly if results are to be achieved.

Interpretation. The Consultative Democrat believes in systematically setting plans and developing strategic ways to follow through to the end. For them this is the only basis for getting so many things done without missing the mark. They, therefore, strongly agree with Statement 4 (*I prefer leaders who set clear goals for themselves and others, +5*). However, they believe that the best way to get to the ultimate goal is to solicit alternative ideas from others and this demands opening up to them and/or consulting them about their views on the situation at stake while working together (Statement 2: *I prefer leaders who are open to other people's ideas and will consult people before making a decision, +4*). The Consultative Democrat believes that if leaders open up to followers' views and opinions, there could be situations where the leaders' authority might be taken for granted, therefore leaders need to be authoritative by being firm but treat everybody fairly and without any bias (Statement 12: *I prefer leaders who are firm but fair to everybody without any bias whatsoever, +4*). Further, in their mind, even though it pays to be open to others but to get more insight and ideas from others, leaders must first be transparent (Statement 15) and flexible (Statement 29: *I prefer leaders who are flexible and can find several ways for us to achieve our goals, +3*) so that when one receives other people's insight and ideas one can easily adapt and incorporate them into the original strategies to help improve or enhance the approach of getting to the set target. In addition they want leaders to be inspirational teachers

(Statement 33: *I prefer leaders who teach and inspire me to do more than I normally would,*
+3) so that followers can do more than they normally would by themselves.

**Table 5-1: Raw and normalized z-scores of statements for Factor 1:
the Consultative Democrat**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	5	1.4
2.	I prefer leaders who are open to other people's ideas and will consult people before making a decision	4	1.3
12.	I prefer leaders who are firm but fair to everybody without any bias whatsoever	4	1.3
15.	I want leaders who speak transparently about everything without any hidden motives regardless of how it feels	3	1.2
33.	I want leaders who will teach and inspire me to do more than I normally would	3	1.2
29.	I prefer leaders who are flexible and can find several ways for us to achieve our goals	3	1.1
<i>Most disagreed</i>			
18.	I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct	-3	-1.0
9.	I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I think this is part of leadership	-3	-1.1
22.	I admire results oriented leaders regardless of how he/she treats me	-3	-1.5
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.6
32.	I want my leaders to act in ways that pleases me	-4	-1.8
28.	I like a bossy type of leader	-5	-2.2

On the negative side, the Consultative Democrats would not do anything nor just follow leaders because they are their leaders (Statement 16: *Regardless of the intention and*

motivation behind their actions I will follow as long as they are my leaders) or regardless of how ethical their decisions may seem (Statement 18: *I would do anything for leaders who make difficult decisions that are based on high standard of ethical conduct*) may be they would want to see where the leader is taking them and how they are going to get there. Fairness and firmness are virtues the Consultative Democrat believes in and therefore they do not think that there should be times leaders should not be objective regardless of how sensitive the issue might be (Statement 9: *I don't mind if my leader is sometimes not objective as I think that is part of leadership*). Again, because of their strong emphasis on the contributions of other people in achieving set targets, they do not believe that leaders should treat people anyhow regardless of how result oriented that leader might be and, therefore, they strongly disagree with Statement 22 (*I admire results oriented leaders regardless of how he/she treat me*). As a result of their focus on goals and how to achieve them, they do not think it wise for leaders to act in ways that pleases individuals (Statement 32: *I want my leaders to act in ways that pleases me*) nor boss over them (Statement 28: *I like a bossy type of leader*) so probably just find ways and means to achieve their ultimate goals.

Table 5-2: Narrative evidence for Factor 1: the Consultative Democrat

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1. "The first objective of every leader is to set objectives for themselves and others to follow"
 2. "Leaders who set clear goals know where they are going and can help us reach there too"
 3. "A leader who consults his subordinates before making decisions is able to get a clear picture of events and make good decisions"
 4. "When a leader is open to other ideas there is always a free flow of information and brings about good knowledge of the team"
 5. "A consulting leader is an approachable one and a good listener as well"
 6. "Leaders who set clear goals and openly discusses them with everyone are not self fish and are protected from such behaviours, this brings team cohesion"
 7. "Leaders who speak transparently have integrity and can be trusted"
 8. "I always want to know and be clear about where we are going and how we are going to get there"
 9. "Good leaders always involve subordinates in decision making, this empowers subordinates"
 10. "When leaders receive your ideas, it makes you feel accepted and makes you more committed"
 11. "Leaders who have organisational interest at heart imparts knowledge into their subordinates"
 12. "Bossy leaders are unilateral decision makers this does not bring progress for ideas are not in the head of one person"
 13. "Bossy leaders' acts like a kind of god; this makes them violate all tenets of good leadership"
 14. "Though I admire results oriented leaders but I should be treated with respect and as a human being"
 15. "The organisation is bigger than me so leaders should not in any way please me but do what is good for the organisation"

During the Q sorting process, the subjects loaded on the Consultative Democrat provided further evidence to support the interpretation in the form of comments (Table 5.2). They strongly emphasised clear goal setting for leaders and followers (Comment 1: *The first objective of every leader is to set objectives for themselves and others to follow*) as some of them believe goals show where the leader is going and how to reach there (Comment 2: *Leaders who set clear goals know where they are going and how to get there*). Also, they believe that when leaders are open to others (Comments 4 & 6) and consult for different views and opinions (Comment 3: *A leader who consults his subordinates before making decisions is able to get a clear picture of events and make good decisions*), things can

become clearer and they stand the chance of making good decisions, as such an attitude allows for a free flow of information and ideas and ensures team cohesion. Further, the Consultative Democrat believes that when leaders are open and allow others to contribute, it brings empowerment (Comment 9: *Good leaders always involve subordinates in decision making, this empowers subordinates*) and it also produces a sense of acceptance and commitment (Comment 10: *When leaders receive your ideas it makes you feel accepted and makes you committed*) on the part of followers. For the Consultative Democrat, consulting others in decision making is a sign of being approachable and a good listener (comment 5: *A consulting leader is an approachable one and a good listener*). They related being trustworthy and having integrity to being transparent (Comment 7: *Leaders who speak transparently have integrity and can be trusted*) in all situations and that if a leader imparts knowledge to followers it helps the followers to do more than they normally would, a sign that shows leaders have the organisation at heart (Comment 11: *Leaders who have the organisation at heart imparts knowledge into their subordinates*).

Being bossy is associated with making unilateral decisions (Comment 12: *Bossy leaders are unilateral decision makers, this does not bring progress, for ideas are not in the head of one person*) by the Consultative Democrat, which they believe inhibits progress as it contradicts their belief of seeking opinions and consensus. Again, because they respect the contributions and personalities of others, they believe such respect must be reciprocated by others towards them (Comment 14: *Though I admire results oriented leaders but I should be treated with respect and as a human being*). However, they believe that leaders should not act solely to please them alone but act for the general good of the organisation (Comment 15: *The organisation is bigger than me so leaders should not in any way please me but do what is good for the organisation*).

Interpretation summary. The focus of this factor is their preference for charting clear pathways that lead to solutions. However, they believe this can only be achieved by consulting and opening up to the ideas of others. And, as part of getting the desired solutions, they believe in being firm but treating everybody fairly while speaking transparently without having any hidden agendas. Authentic leadership for this perspective would, therefore, centre on leaders' openness to accommodate individual differences and opinions in a firm and fair environment. When the adherents find an organisational environment where everybody has the freedom to express their ideas and receive fair treatment they will do well.

5.2.3 Factor two: Leadership by Optimism

The Leadership by Optimism perspective derived the name from the belief that, there are more good things in life and, therefore, life must be met with a positive attitude. The adherents of this factor are made up four subjects who classify themselves as leaders and follower, one who sees him/herself as mainly a follower and two said they were mainly leaders. This group is made up of three females and 11 males with ages ranging between 23 and 50 years. Two were in their 20s, six were in their 30s, four were in their 40s and two were in their 50s; the average age was 36 years. Regarding the highest formal educational level attained, some held college certificates and university diplomas, two held bachelor's degrees, six held master's degrees and three had PhDs. They have worked between one and 33 years with an average of 14 years of working life.

Driven by positive attitudes, the Leadership by Optimism factor expects positive things regardless of what their present conditions may look like. And they believe, therefore, that

such positive attitudes should act as a motivator to encourage individuals to move on and keep trying. This positive outlook makes this factor unique as it empowers them to see obstacles as hurdles and not as objects of fear or frustration. They believe that with a positive attitude goals can be reached no matter what conditions are present. They appear to be tolerant, accommodating and not easily discouraged. The Leadership by Optimism factor prefers leaders who are God-fearing and who would tell the truth about everything.

Interpretation. The subjects espousing this perspective believe that everything is possible with a positive attitude regardless of the prevailing conditions. In their mind, thinking positively has the ability to give the individual an inner motivation to move on in life no matter the obstacles that might come along the way. This positive outlook explains their strong agreement with Statement 30 (*I want positive thinking leaders even in hard times when things seem to be going wrong*). In addition, they also prefer leaders who are God-fearing (Statement 26: *I prefer a God-fearing leader*) since they believe such leaders would do the right thing. In the mind of the Leadership by Optimism factor, a positive attitude to life with a fear of God can help leaders achieve the goals they set for themselves and others (Statement 4: *I prefer leaders who set clear goals for themselves and others and can help them to achieve the goals*). They believe that in order for leaders to get followers to understand the direction to follow, it is better for leaders to create the opportunities so that the followers could express themselves by talking while the leaders listen (Statement 19: *I want my leaders to be good listeners*) and also by being inspirational teachers to followers, the followers can then do more than they normally would by themselves (Statement 33: *I want leaders who will teach and inspire me to do more than I normally would*). In the mind of the Leadership by Optimism factor, goal achievement is very important, and, therefore, they have no problem accommodating arrogant leaders if they believe such leaders have the

required knowledge to help them achieve their goals (Statement 5: *I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals*).

**Table 5-3: Raw and normalized z-scores of statements for Factor 2:
Leadership by Optimism**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
30.	I want positive thinking leaders even in hard times when things seem to be going wrong	5	1.9
26.	I prefer a God-fearing leader	4	1.4
33.	I want leaders who will teach and inspire me to do more than I normally would	4	1.3
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	3	1.1
19.	I want my leaders to be good listeners	3	1.1
5.	I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals	3	1.0
<i>Most disagreed</i>			
9.	I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I think this is part of leadership	-3	-1.0
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-3	-1.6
32.	I want my leaders to act in ways that pleases me	-3	-1.6
35.	I find it a weakness if a leader tells me how He/she feels	-4	-1.6
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-4	-1.9
28.	I like a bossy type of leader	-5	-2.0

One thing the Leadership by Optimism factor believes is part of leadership, regardless of the situation, is leader objectivity so, therefore, they strongly object to Statement 9 (*I don't mind*

if my leaders are sometimes not objective as I believe that is part of leadership, -3) as this contradicts their beliefs. Again, as mentioned earlier, the Leadership by Optimism factor places strong emphasis on having clear goals and knowing how to achieve them and this explains their rejection of Statement 16 (*regardless of the intentions and motivations I will follow as long as they are my leaders, -3*). They believe some intentions and motivations may not be honourable or may be for selfish interest and desires. Further, they think it is not necessary for their leaders to act in ways that pleases them alone (Statement 32: *I want my leaders to act in ways that pleases me, -3*) but to do what is good for everybody and the organisation. They also value people with integrity and, therefore, saying one thing and acting differently (Statement 14: *I don't mind if my leaders does not act according to what they say as I believe that is part of leadership, -4*) is seen by this perspective as a mark of people without integrity. As mentioned earlier, this perspective believes leaders must listen to followers and also followers must listen to leaders. It is, therefore, not surprising that they do not find it a weakness if a leader tells them how he/she feels (Statement 35: *I find it a weakness if a leader tells me how he/she feels, -4*). Regardless of their high levels of tolerance and accommodation for arrogance, they do not like to be bossed about (Statement 28: *I prefer a bossy type of leader, -5*).

Comments from the subjects of this perspective during the Q sorting process provided additional evidence (Table 5.4) to support the interpretation. For some of them, achieving anything positive can only come when one thinks positively (Comment 5: *Positive thinking leaders get positive results which brings positive changes*) as positive thoughts motivate individual towards the desired results (Comment 6: *Positive thinking leaders are motivated and they do everything possible to achieve desired results*). In their mind, leaders who are God-fearing (Comment 1: *The fear of God is the beginning of everything so if a leader fears*

God, he/she will have all the qualities of good leaders) have all the good leadership qualities they desire and such leaders will also do what is right (Comment 7: *God-fearing leaders always do things right because they want to please only God*) and acceptable to God. Fearing God, in their mind, portrays leaders more as people centred (Comment 8: *God-fearing leaders are people centred, they therefore do everything to help others*) rather than being selfish. They believe in leaders who set clear goals because, in their opinion, setting clear goals shows where leaders are going and how to get there (Comment 3, 4 & 9).

Table 5-4: Narrative evidence for Factor 2: Leadership by Optimism

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1. "The fear of God is the beginning of everything so if a leader fears God he/she will have all the qualities of good leaders e.g. fair, open, just etc"
 2. "God-fearing leaders do achieve more as they receive divine guidance and direction from him"
 3. "Leaders who set clear goals know where they are going and can help us reach there too"
 4. "Leaders who set clear goals knows where they are going and are good leaders"
 5. "Positive thinking leaders get positive results which brings positive changes"
 6. "Positive thinking leaders are motivated and they do everything possible to achieve desired results"
 7. "God-fearing leaders always do things right because they want to please only God not man"
 8. "God-fearing leaders are people centred, they therefore do everything to help others"
 9. "I always want to know and be clear about where we are going and how we are going to get there"
 10. "When leaders are good listeners, they don't make pre-judgemental decisions, this helps leaders to minimise mistakes"
 11. "Listening leaders are better able to clarify their own goals and those of others"
 12. "Listening leaders are good builders of relationships, as they get to know people better"
 13. "Leaders who have organisational interest at heart teach and inspire their subordinates to go high"
 14. "You don't just follow leaders because they are your leaders what if their actions are for their selfish interest?"
 15. "Bossy leaders' makes people feel inhuman"
 16. "Leaders who do not act what they say cannot be trusted"
 17. "The organisation is bigger than me so leaders should not in any way please me but do what is good for the organisation".

However, in their mind when leaders take on board the opinions of followers, they (the leaders) are able to shape and clarify the goals they and others set (Comment 11: *Listening leaders are better able to clarify their own goals and those of others*). Listening to followers they believe helps leaders prevent judgemental decisions and can help minimise errors (Comment 10: *When leaders are good listeners, they don't make pre-judgemental decisions, this helps leaders to minimise mistakes*) while, at the same time, can help in building good interpersonal relationships (Comment 12: *Listening leaders are good builders of relationships, as they get to know people better*) as leaders get to know and understand their followers better. Teaching and inspiring followers by leaders in their mind is a sign that the leaders have the organisation's interest at heart (Comment 13: *Leaders who have the organisational interest at heart teach and inspire their subordinates to go high*).

The subjects of the Leadership by Optimism factor would not just follow leaders (Comment 14: *You don't just follow leaders because they are your leaders what if their actions are for their selfish interest?*) because they feel some intentions and motivations may be for the leaders' own selfish interest, as this contradicts their like for a selfless attitude and that of doing things for the common good. They are also careful with people who say one thing and do another (Comment 16: *Leaders who do not act according to what they say cannot be trusted*) because they believe such people cannot be trusted. Further, they believe no single individual should be pleased in any organisation but things must be done in ways that will promote the organisation's interests (Comment 17: *The organisation is bigger than me so leaders should not in any way please me but do what is good for the organisation*). Being bossy, in their view makes others feel inhuman (Comment 15: *Bossy leaders make people feel inhuman*).

Interpretation summary. The main theme underlying the belief system of this perspective is having a positive attitude towards life. This attitude, they believe, must be the foundation to everyday life regardless of the hurdles that may come. Also, achieving goals of great importance and they, therefore, persevere, accommodate, and are tolerant. They prefer leaders who are God-fearing because they believe such leaders have all the qualities of good leaders so they can set clear goals for themselves and others. Further, they believe when leaders are good listeners and inspirational teachers, they can enhance the goal achievement of their goals. Authentic leadership for adherents of this factor would, therefore, centre on maintaining a positive attitude with a strong sense of faith in God and help others. When subjects loaded on this factor find these conditions present in an organisational setting, they will excel.

5.2.4 Factor three: the Sincere Leader

The Sincere Leader factor derived its name from the fact that they appear more as an independent and focused person who takes pride in sincerity. Six males and three females formed the Sincere Leader. Two of these subjects classified themselves mainly as leaders, five as leaders and followers and two mainly as followers. The subjects on this factor are sometimes leaders and followers at other times. The age of the subjects ranges between 22 and 50 years with two being in their 20s, two in their 30s, four in their 40s and one in their 50s, with the average age of 37 years. Some of them had either a bachelors or a university diploma as their highest formal educational level; others had college certificates while some were still undergraduates at the time of the study. Two had a master's degree and one had a PhD. They have worked between one and 33 years with an average of 14 years.

The Sincere Leader is outspoken and freely speaks their mind without fear or favour. They trust in their unique individuality and are, therefore, confident in expressing their own original ideas, ideals, skills and talents. With such an attitude, the Sincere Leader prefers to work without supervision because they believe they know what to do or what is expected of them, but they prefer setting clear goals and mapping out strategies to achieve them. However, in their mind, honesty, commitment, and respect for others are key attributes needed if goals are to be achieved.

Interpretation. As should be apparent, the Sincere Leader, like the Consultative Democrat, prefers setting clear goals for themselves and others (Statement 4: *I prefer leaders who can set clear goals for themselves and others, and then help them to reach them, +5*) but for quite different reasons. In the mind of the Sincere Leader, leaders can attain success in terms of achieving desired goals only when they tell the truth about everything (Statement 20: *I prefer leaders who tell truth about everything including admitting when they don't know something, +4*) and act according to their words (Statement 13: *I want leaders who act according to what they say, +3*) at all times and in all situations. These two conditions according to the Sincere Leader, involve some level of commitment if results are to be achieved. This, therefore, forms the basis of their strong agreement with Statement 31 (*commitment of leaders to the work and to the people working with them is something I desire in my leader, +4*). In the mind of the Sincere Leader, working with people demands respecting their views and differences regardless of whether one agrees with them or not. They, therefore, strongly agree that leaders' must show respect for people and what they stand for (Statement 11: *I prefer leaders who will respect me for who I am and what I stand for, regardless of whether they agree or not, +3*). The Sincere Leader thinks that there are several ways to goal achievement but the key is flexibility in terms of seeking and adopting

other good suggestions that might come from other people, hence their agreement with Statement 29 (*I prefer leaders who are flexible and can find several ways in achieving our goals, +3*).

Table 5-5: Raw and normalized z-scores of statements for Factor 3: the Sincere Leader

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	5	1.9
20.	I prefer leaders who tell the truth about everything including admitting when they don't know something	4	1.7
31.	Commitment of leaders to the work and to those working with them is something I desire in my leader	4	1.7
29.	I prefer leaders who are flexible and can find several ways in achieving our goals	3	1.6
13.	I want leaders who act according to what they say	3	1.2
11.	I prefer leaders who will respect me for who I am and what I stand for, regardless of whether they agree or not	3	1.2
<i>Most disagreed</i>			
33.	I want leaders who will teach and inspire me to do more than I normally would	-3	-1.0
28.	I like a bossy type of leader	-3	-1.2
22.	I admire result oriented leaders regardless of how they treat me	-3	-1.3
23.	I do not want leaders who will be too blunt some moderations is preferable	-4	-1.3
1.	I like leaders who are confident about who they are and can help me be same	-4	-1.5
5.	I don't mind if my leaders are arrogant as long as they are knowledgeable and help me achieve my goals	-5	-1.6

The very nature of the Sincere Leader is the confidence they have in themselves and their belief in their own skills, knowledge and ideas. This explains why they believe they do not

need to be taught or inspired before they would do more than they normally would (statement 33: *I want leaders who will teach and inspire me to do more than I normally would*). They think they are already motivated and always do more and, therefore, there is no need for them to be taught and inspired before they give their best. The Sincere Leader neither wants to be bossed about (Statement 28: *I like a bossy type of leader*) nor be treated anyhow (Statement 22: *I admire result oriented leaders regardless of how they treat me*) regardless of how results oriented such person may be. Because the Sincere Leader believes in truth in all things and all situations, they do not prefer the exercise of moderation when being dealt with (Statement 23: *I do not want leaders to be too blunt; some moderation is preferable*) but want things blunt as they are. Further, because they believe they know who they are already so they think there is no need to have lessons from anyone to identify who they are anymore. This could therefore be the basis for their strong disagreement with Statement 1 (*I like leaders who are confident about who they are and can help me be same*). The Sincere Leader does not tolerate arrogance especially if people believe they are knowledgeable and could help them achieve their aims. With such a picture painted, they disagree with Statement 5 (*I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goal*).

Table 5-6: Narrative evidence for Factor 3: the Sincere Leader

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1. "The first responsibility of a leader is to set clear goals, specific, measurable, and achievable and time bound"
 2. "If you want to lead, fundamentally you should know where you are going to avoid going astray"
 3. "Truth telling leaders have the ability to admit their ignorance this shows humility"
 4. "Leaders who tell the truth are objective and they approach situations dispassionately"
 5. "Leaders who speak the truth, speaks plainly, such are role models"
 6. "Committed leaders work hand in hand with subordinates this produces confidence and mutual respect"
 7. "Without commitment no goal can be achieved"
 8. "I want to be respected regardless of what I stand for and how I stand for it"
 9. "Leaders are to respect individual differences if progress is to be made on the job"
 10. "Bossy leaders are arrogant and I just can't stand them?"
 11. "Bossy leaders' stifles initiatives and prevent development"
 12. "Leaders who do not act what they say cannot be trusted"

The comments provided by the Sincere Leader during the Q sorting process suggested that goal setting by leaders was seen by the Sincere Leader as the first responsibility of every leader (Comment 1: *The first responsibility of every leader is to set clear goals, specific, measurable, and achievable and time bound*) as goals provided an indication of the destination a leader has chosen (Comment 2: *If you want to lead, fundamentally you should know where you are going to avoid going astray*). In the mind of the Sincere Leader when a leader tells the truth, they show humility (Comment 3: *Truth telling leaders have the ability to admit their ignorance, this is humility*) and objectivity (Comment 4: *Leaders who tell the truth are objective and they approach situations dispassionately*). Such leaders can be regarded as role models for followers (Comment 5: *Leaders who speak the truth, speaks plainly, such are role models*). On commitment, they believe that leaders who work hand in hand with followers are committed and respectful (Comment 6: *Committed leaders work hand in hand with subordinates this produces confidence and mutual respect*) because without this approach no goals can be achieved (Comment 7: *Without commitment no goal can be achieved*). The Sincere Leader wants to be respected for their view point (Comment

8: *I want to be respected regardless of what I stand for and how I stand for it*) regardless of how they present that view. They believe that respecting individual difference (Comment 9: *Leaders are to respect individual differences if progress is to be made on the job*) is the only sure way for leaders if progress is to be achieved. Also, not bossing (Comment 10: *Bossy leaders are arrogant and I can't just stand them*) followers will enhance development (Comment 11: *Bossy leaders stifle initiatives and prevent development*) without stifling initiatives. They believe integrity is the only basis for trust in leaders (Comment 12: *Leaders who do not act what they say cannot be trusted*).

Interpretation summary The central focus of this perspective is sincerity and independence in leadership which is attributed to the sense of self awareness on the part of people loaded on this factor. They trust their own skills, ideals, talents and knowledge to the level that they believe what they have of these is sufficient to see them through any situation they meet in their work life. Therefore, they prefer to work without supervision as they believe they know what to do, and how to do, their assigned job. In their mind, setting clear goals and laying clear pathways to follow to achieve goals is very important. The Sincere Leader thinks telling the truth about everything and being committed to the cause and to colleagues is a very important as that helps leaders to achieve goals. The meaning of authentic leadership to adherents of this perspective, therefore, would centre around having the independence and freedom to work by using one's own initiatives, ideas and skills with minimal or no supervision in a sincere, truthful and open environment. Provided with such an environment, the Sincere Leader will be extra ordinary.

5.2.5 Consensus and distinguishing statements between the university factors

This section of the interpretation presents the distinguishing statements and the common ground on some statements for the three factors, as generated by the PQ software. The section begins with discussing the distinguishing statements and then those statements about which consensus was built by the three factors.

5.2.5.1 Distinguishing statements

As should be apparent from the earlier interpretations, the three factors exhibited unique distinguishing features. However, there are some statements that further affirm their distinctiveness. For example, the Consultative Democrat, more than the other two factors prefers leaders who are open to other people's ideas and will even consult them before making decisions (Statement 2: *I prefer leaders who are open to other people's ideas and will consult people before making a decision*) because they believe it is only by doing this can leaders make good decisions and achieve the desired goals they have set. Neither the Leadership by Optimism nor the Sincere Leader factors displayed great feelings for openness or consulting leaders although each of the two factors differed significantly. The people loaded on the Leadership by Optimism factor do not want leaders to be open to other people's ideas before making decisions, whereas the subjects of the Sincere Leader factor show little preference for this. Either they are indifferent to this statement or it is unimportant to them.

The Consultative Democrat feels indifferent as to whether or not leaders will act as a parent at the work place (Statement 25: *I want leaders who will act as a parent on the work place*) while the other two factors think negatively about leaders acting as parents at the work place.

Table 5-7: Distinguishing statements

Statement	Factor								
	1			2			3		
	Consultative Democrat			Leadership by Optimism			Sincere Leader		
	Raw score	score	z-score	Raw score	score	z-score	Raw score	score	z-score
2. I prefer leaders who are open to other people's ideas and will consult people before making a decision	5	1.28		-2	-0.60		1	0.52	
15. I want leaders who speak transparently about everything without any hidden motives	4	1.24		1	0.58		-1	-0.47	
18. I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct	-3	-1.01		2	0.63		0	0.12	
22. I admire results oriented leaders regardless of how they treat me	-4	-1.46		0	0.04		-4	-1.29	
30. I want positive thinking leaders even in hard times when things seem to go wrong	1	0.40		5	1.89		2	0.62	
26. I prefer a God-fearing leader	1	0.46		5	1.44		1	0.45	
5. I don't mind if my leaders are arrogant as long as they can help me achieve my aim	-2	-0.87		3	1.00		-5	-1.61	
6. Assertiveness, charisma and strong mindedness are things I desire in my leaders	-1	-0.22		3	0.81		-2	-0.80	
33. I want leaders who will teach and inspire me to do more than I normally would	3	1.17		4	1.33		-3	-0.94	
35. I find it a weakness if a leader tells me how he/she feels	0	0.19		-4	-1.62		-1	-0.37	

20. I prefer leaders who tell the truth about everything including admitting they don't know something	0	0.19	-1	-0.37	5	1.72
31. Commitment of leaders to the work and those working with them is something I desire in my leader	2	0.86	1	0.61	4	1.67
27. I look for leaders I can discuss my personal issues with	-1	-0.44	-1	-0.55	2	0.59
1. I like confident leaders who can make their point and stand by it regardless of what others think	0	-0.60	0	0.35	-5	-1.47
8. Objectivity and Justice are two important things I desire in my leaders	2	0.87	2	0.61	-1	-0.63
25. I want leaders who will be like a parent to me at the work place	0	0.12	-2	-0.68	-2	-0.78
24. I keep my relationship with my leader at a purely professional basis nothing more	-2	-0.80	2	0.78	0	-0.22

Further, the Consultative Democrat feels intensely about doing anything for leaders who make difficult decisions that are based on high standards of ethical conduct (Statement 18: *I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct*) while their counterparts do not feel very strongly about this. The Leadership by Optimism factor has a positive outlook to everything and would probably not mind doing anything for leaders they consider as positive and ethical. However, for the Sincere Leader, they do not show whether or not they would or would not do anything for a leader they consider as ethical and who makes difficult decisions. Either they are not interested or they are indifferent.

The Leadership by Optimism factor does not mind if a leader is arrogant as long as such a leader would help them achieve their goals (Statement 5: *I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals*). This is a clear indication of how passionate the subjects of this factor are when it comes to achieving their goals and they feel they can accommodate arrogance when they believe doing so will

help them achieve goals, whereas the Consultative Democrat and the Sincere Leader reject arrogance regardless of how such a person is knowledgeable and will help them achieve their set goals. Further, the Leadership by Optimism factor believes that relationships between followers and their leaders must be kept purely professional (Statement 24: *I keep my relationship with my leader at a purely professional level nothing more*) whereas the Consultative Democrat objects to such idea because of their strong emphasis on open relationships at work while the Sincere Leader has already indicated their acceptance to discussing their personal issues with their leaders, which contradicts keeping relationships on a purely professional basis.

The Consultative Democrat and the Sincere Leader displayed a strong rejection to Statement 22 (*I admire results oriented leaders regardless of how they are treated*) while the Leadership by Optimism factor felt otherwise, because of their commitment to doing whatever it takes to achieve results, they would have no problem being treated in anyway if they believe by so doing results will be achieved.

The Leadership by Optimism factor more than the Consultative Democrat and the Sincere Leader feels more strongly about leaders telling them how they feel by rejecting Statement 35 (*I find it a weakness if a leader tells me how he/she feels*) because they see leaders telling others how they feel is positive rather than a negative sign and, therefore, do not see it as a weakness. The Sincere Leader more than the Consultative Democrat and the Leadership by Optimism factor is extremely against leaders who are confident about who they are and can help them be the same (Statement 1: *I like confident leaders who can make their point and stand by it regardless of what others think*). By having such a negative disposition about this statement, the self awareness of the people loaded on the Sincere Leader factor becomes evident, as they believe leaders' confidence is no big deal and

probably see it as normal, unlike the other two factors that seem not to attaché such intense negative sentiments to this statement. Either leader confidence is unimportant to the subjects or they are just indifferent about it.

5.2.6 Consensus and common ground

In the present context, the three factors represent distinct outlooks regarding their choices and preferences for some statements, as discussed above, yet there are some issues, however, which reveal a relative homogeneity in support (Table 5.8) for all of them. Goal orientated leaders (Statement 4: *I prefer leaders who can set clear goals for themselves and others and guide to reach the set goals*), leader integrity (Statement 13: *I want leaders who act according to what they say*) and good listening on the part of leaders (Statement 19: *I want my leaders to be good listeners*) achieved a positive image among all the factors. Preferring goal oriented leaders by all three factors is a strong indication that all three factors definitely want to know exactly where they are going and how the destination will be reached. However, in their mind, before goals can be achieved, or to accelerate goal achievement, demands integrity and listening to others for possible good ideas and suggestions.

Table 5-8: Consensus statements

	Factor		
	1	2	3
	Consultative Democrat	Leadership by Optimism	Sincere Leader
4. I prefer leaders who set clear goals for themselves and others and help them achieve	5	4	5
13. I want leaders who act according to what they say	2	1	3
19. I want my leaders to be good listeners	1	3	1
34. I want to know the real intentions and motivations behind every action my leader takes	-2	-2	0
7. I prefer a leader who is non judgemental about me and others	-3	-1	-2
9. I don't mind if my leader sometimes is not objective especially about sensitive issues as I believe that is part of leadership	-3	-3	-3
16. Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-3	-2

All three factors unanimously reject statements that put leader objectivity (Statement 9: *I don't mind if my leader is sometimes not objective especially on sensitive issues as I think that is part of leadership*) in the negative. They believe that objectivity is a part of leadership. It is interesting that all three factors disagreed with Statement 16 (*Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders*) thinking that some leaders' intentions and motivations may not be honourable or might have selfish intentions but they indicated that they do not want to know the real intentions and motives behind every action their leaders takes (Statement 34: *I want to know the real intentions and motives behind every action my leader takes*). There seems to be a contradiction here, because they have indicated they do not want to follow leaders just for

following's sake without having an idea of the leaders' intentions and motivations; meanwhile, they are also saying they do not want to know the real intentions and motives behind every action of the leader. This is because they believe it is difficult to know every intention and motivation behind all the actions leaders take but, at least with integrity, objectivity and clear goals they would be in a position to fairly assess whether or not the leaders intentions are genuine or not.

5.3 Section Two: NON GOVERNMENTAL ORGANISATION (NGO)

Like the other organisations, thirty respondents were used for the study in the NGO chosen in Ghana. They had a range of ages, attained different levels of formal education, and worked for different numbers of years. Seventeen of them were males and 13 were females. Their ages ranged between 23 and 62 years with an average age of 32 years. The subjects have worked between one to 42 years with an average of nine years. Varying levels of formal educational attainment were identified. Some had college certificates, while others were undergraduate and postgraduate students at the time of the interview. Ten had a tertiary diploma and two a higher diploma. Seven had bachelor's degrees and four had master's degrees. Eleven subjects classified themselves mainly as leaders, 15 as leaders and followers, while four classified themselves mainly as followers.

5.3.1 Factor one: the Independent Enthusiast

The Independent Enthusiast perspective derived the name from their pre-occupation of a passion to do things independently while helping others. In their mind, they believe in

having a focus and laying out the roadmaps to achieving a set goal. Fifteen subjects loaded onto the Independent Enthusiast factor. Five of the subjects classified themselves as mainly leaders, nine as leaders and followers, while one classified herself mainly as a follower. This group can be categorised mainly as leaders and sometimes as followers. Regarding gender, nine of them were males and six were females with their ages ranging between 23 and 63 years. Seven were in their 20s; three were in their 30s and 40s, one each in their 50s and 60s. The average age of the subjects was 36 years. The formal educational levels attained by the subjects included: college certificates, university diplomas, and higher diplomas from polytechnics. Three of each held bachelor's and master's degrees, while two were still undergraduates and one a postgraduate student at the time of the study. They had worked between three and 42 years with an average of eleven years.

As mentioned earlier, the Independent Enthusiast is a leader with a focus of setting out roadmaps to achieving goals. It is, therefore, not surprising that they prefer leaders who set clear goals for themselves and others. In the mind of the Independent Enthusiast, having a positive attitude regardless of the situation could help achieve results. They also have a strong preference for God-fearing leaders who will be inspirational teachers to others. In addition, the Independent Enthusiast prefers an environment filled with equal opportunities that allow all people to pursue their individual agendas.

Interpretation. The Independent Enthusiast believes leaders should set clear and specific goals for themselves and their followers and help followers achieve the goals they set for them (Statement 4: *I prefer leaders who can set clear goals for themselves and others and help them to reach them, +5*). In the mind of the Independent Enthusiast achieving goals, demands positive thinking by leaders regardless of the prevailing conditions therefore they are in strong agreement with Statement 30 (*I want positive thinking leaders even in hard*

times when things seem to be going wrong, +4). They believe that if leaders are God-fearing (Statement 26: *I prefer a God-fearing leader, +4*) they can be inspirational teachers (Statement 33: *I want leaders who would teach and inspire me to do more than I normally would, +3*), good listeners (Statement 19: *I want my leaders to be good listeners, +3*) and transparent (Statement 15: *I want leaders who speak transparently about everything without any hidden motives, +3*). The Independent Enthusiast, therefore, prefers goal oriented leaders who would do whatever it takes to achieve the goals set. But first, such leaders must be God-fearing, secondly, they must be inspirational teachers, good listeners and transparent in all their dealings with a positive attitude towards situations.

**Table 5-9: Raw and normalized z-scores of statements for NGO Factor 1:
the Independent Enthusiast**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	5	1.7
30.	I want positive thinking leaders even in hard times when things seem to be going wrong	4	1.3
26.	I prefer a God-fearing leader	4	1.1
33.	I want leaders who will teach and inspire me to do more than I normally would	3	1.1
19.	I want my leaders to be good listeners	3	1.0
15.	I want leaders who speak transparently about everything without any hidden motives	3	1.0
<i>Most disagreed</i>			
5.	I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals	-3	-1.4
9.	I don't mind if my leader is sometimes not objective, especially on sensitive issues, as I think this is part of leadership	-3	-1.6
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-3	-1.8
32.	I want my leaders to act in ways that pleases me	-4	-1.8
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.8
28.	I like a bossy type of leader	-5	-1.9

Regardless of the preferences and interest in leaders who achieve goals, the Independent Enthusiast does not favour arrogance (Statement 5: *I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals*, -3) or bossiness (Statement 28: *I like bossy type of leaders*, -5) in leaders. However, they believe that objectivity (Statement 9: *I don't mind if my leaders are sometimes not objective especially*

about sensitive issues as I think that is part of leadership, -3) and integrity (Statement 14: *I don't mind if my leader does not act according to what they say as I believe that is part of leadership, -3)* are essential parts of leadership no matter what the situation, therefore their strong disagreement with those statements which framed these topics negatively. As a result of their belief in creating an open and fair environment for everybody by leaders, the Independent Enthusiast would not appreciate the leader acting in ways that pleases people (Statement 32: *I want my leaders to act in ways that pleases me, -4)* as this is against the Independent Enthusiast's ideological stance.

Table 5-10: Narrative evidence for NGO Factor 1: The Independent Enthusiast

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1. "If a leader is God-fearing he/she is not disrespectful, arrogant or indisciplined but caring"
 2. "Good listening leaders are thoughtful and open to other people's ideas so they minimize their decision making mistakes"
 3. "Leaders who set clear goals know where they are going and can guide us to reach there, this minimizes waste of resources"
 4. "Leadership is all about directing people to achieve goals so leaders who set clear goals are good ones"
 5. "Without goals every destination is good whether good or bad, so leaders who set goals and inspire subordinates to achieve them know good leadership"
 6. "Transparency and accountability from leaders builds trust of followers"
 7. "Transparency erases doubts about people including leaders"
 8. "Positive thinking leaders are optimistic and team builders and motivators. They bring stability at work the place"
 9. "Leaders who teach and inspire others are approachable"
 10. "Leaders who have organisational interest at heart teach and inspire their subordinates to go high"
 11. "Good leaders tell the truth about everything and they are transparent"
 12. "I prefer leaders who can bring out the potential in me by teaching and inspiring me"
 13. "I want objective leaders; they create equal opportunities for everybody"
 14. "Listening leaders are better able to clarify their own goals and those of others"
 15. "Saying one thing and doing something else is a mark of liars, it doesn't matter who you are"
 16. "I don't just follow leaders because they are leaders what if their actions are for their selfish interest?"
 17. "I hate bossy leaders because they are arrogant and autocratic and behave as if they know everything"
 18. "People pleasing leaders are not good for the organisations".

To emphasise their ideological preferences, as discussed above, the subjects loaded on the Independent Enthusiast gave comments as further evidence (Table 5.10) during the Q sorting process. Regarding their strong emphasis on leaders setting clear goals and achieving them, some of the subjects loaded onto the Independent Enthusiast factor commented that leadership is all about goal setting and guiding subordinates to achieving them (Comment 4: *Leadership is about directing people to achieve goals so leaders who set clear goals are good ones*) as the goals set determines where one goes (Comment 5: *Without goals every destination is good whether good or bad, so leaders who set goals and inspire subordinates to achieve them knows good leadership*) and how to get there. When goals are set, they believe they will help minimise waste of resources (Comment 3: *Leaders who set clear goals know where they are going and can guide us to reach there, this minimises waste of resources*). In the mind of people loaded on the Independent Enthusiast factor, goal setting and achieving is a mark of good leadership.

Being optimistic (Comment 8: *Positive thinking leaders are optimistic and team builders and motivators. They bring stability at the work place*) even in adversity, is regarded by some of the subjects of the Independent Enthusiast as a good motivator for team building and stability in the work place.

The Independent Enthusiast also believes that when leaders fear God (Comment 1: *If a leader is God-fearing, he/she is not disrespectful, arrogant or indisciplined but caring*) they are disciplined, and show respect and care for others. They also believe that by teaching and inspiring others leaders show they are approachable (Comment 9: *Leaders who teach and inspire others are approachable*), and have the organisation's interests at heart (Comment 10: *Leaders who have the organisational interest at heart teach and inspire their subordinates to go high*) while at the same time exposing the potentials in their followers

(Comment 12: *I prefer leaders who can bring out the potential in me by teaching and inspiring me*). In their mind, when leaders listen to others (Comment 14: *Listening leaders are better able to clarify their own goals and those of others*) they get clarity regarding their own goals.

Further transparency and accountability (Comment 6: *Transparency and accountability from leaders build trust in followers*) on the part of leaders builds trust as it erases doubts (Comment 7: *Transparency erases doubt about people including leaders*) especially if is combined with truth telling (Comment 11: *Good leaders tell the truth about everything and they are transparent*) because saying one thing and doing another is the mark of a liar (comment 15: *Saying one thing and doing something else is a mark of liars, it doesn't matter who you are*) and is the basis for distrust. They dislike arrogance (Comment 17: *I hate bossy leaders because they are arrogant and autocratic and behave as if they know everything*) and people pleasers (Comment 18: *People pleasing leaders are not good for the organisation*). They associate arrogance with bossiness and interpret arrogance as standing against independence, which they value. Also, pleasing people they believe will make leaders biased and not objective and prevent them from creating equal opportunities (Comment 13: *I want objective leaders; they create equal opportunities for everybody*) for everybody.

Interpretation summary. The main idea underlying the belief system of the Independent Enthusiast is their preference for leaders who set, clarify and achieve goals. This is the measure they believe defines good leaders. In their mind, when leaders are optimistic, transparent and open to everybody while being inspirational teachers for followers then it is easier for set goals to be achieved. They believe when a leader is God-fearing, they are disciplined, respectful and caring as well as objective and can create equal opportunities for

everybody. Authentic leadership for proponents of the Independent Enthusiast is, therefore, in the leaders' performance in the role, i.e., setting goals for themselves and others, creating independence and creating equal opportunities for followers to act while they (leaders) direct and empower followers towards goal achievement. When subjects loading on this factor find such conditions in an organisational setting, they will be effective and efficient.

5.3.2 Factor two: the Social Democrat

The Social Democrat perspective derived their name from the belief that employees must have the freedom to use the laid down organisational structures and the available resources to their benefit. The subjects loaded on to this factor comprised five males and four females. Three classified themselves mainly as leaders, five as leaders and followers and one mainly as a follower. By this classification, the subjects of this factor are leaders at one time and followers at other times. Five were in their 20s, with a few in their 40s, and 30s and one each in their 50s and 60s. The average age of these subjects was 33 years. The subjects had worked between two and 42 years with an average work life of 11 years. For formal education, four had attained diplomas and two higher diplomas; some had bachelor's or master's degrees while some were at the undergraduate level at the time of the study.

The Social Democrat emphasises and insists on equality for all regardless of position, gender or race. They believe in the provision of universal and equal access to resources and opportunities to all community members. They believe such a situation has the ability to empower each member to excel in their chosen field of endeavour. To further highlight the Social Democrat's appreciation of the contributions by each member, they want leaders to

be open and consult people before final decisions are made and leaders who tell the truth as it is without hiding anything. Truth and God-fearing are additional virtues they desire in leaders.

Interpretation. The subjects loaded on this factor are concerned about each member of the community receiving fair treatment without being discriminated against. This attitude forms the basis for their strong agreement with Statement 12 (*I prefer leaders who are firm but fair to everybody without any bias whatsoever, +5*). Agreeing strongly with Statement 12 shows how the Social Democrat cherishes individual contributions to the overall success of the organisation if each person is given the chance by leaders. In the mind of the Social Democrat, leaders can give each community member a chance only if everybody is given a fair hearing (Statement 19: *I want my leaders to be good listeners, +3*) while their ideas are taken on board. If leaders do this, then the Social Democrat sees them as being open and consultative (Statement 2: *I prefer leaders who are open to others and would consult people before making decisions, +4*). In mind of the Social Democrat, if leaders tell the truth about everything (Statement 20: *I prefer leaders who tell the truth about everything, including admitting they don't know something, +4*) and are God-fearing (Statement 26: *I prefer a God-fearing leader*), they can set clear goals for themselves and others (Statement 4: *I prefer leaders who set clear goals for themselves and others and help them reach them, +3*).

**Table 5-11: Raw and normalized z-scores of statements for NGO Factor 2:
the Social Democrat**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
12.	I prefer leaders who are firm but fair to everybody without any bias whatsoever	5	1.5
20.	I prefer leaders who tell the truth about everything, including admitting when they have no knowledge about something	4	1.4
2.	I prefer leaders who are open to other people's ideas and will consult people before making a decision	4	1.4
26.	I prefer a God-fearing leader	3	1.2
19.	I want my leaders to be good listeners	3	1.2
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	3	1.1
<i>Most disagreed</i>			
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-3	-1.2
27.	I look for leaders I can discuss my personal issues with	-3	-1.2
22.	I admire results oriented leaders regardless of how he/she treats me	-3	-1.2
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.3
18.	I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct	-4	-1.5
28.	I like a bossy type of leader	-5	-1.9

On the disagree side, Statement 14 (*not acting according to one's word, -3*) strongly contradicts the Social Democrat's strong emphasis on honesty and, therefore, it is not surprising that they strongly object to statements that negatively frame this virtue. Also, they again indicate their appreciation of each individual's contribution because they feel that it is the combined effect of everybody's potential, ability and capability, that brings success

to organisations and, therefore, everybody must receive respect (Statement 22: *I admire results oriented leaders regardless of how they treat me, -3*).

It is their belief that leaders must set clear goals for themselves and others as this shows where they are going and how to get there. Therefore, disagreeing with Statement 16 (*Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders, -3*) confirms their belief of first wanting to know where they are going through the set goals. They also indicated that they would not do anything for leaders regardless of whether or not their decisions were based on ethics (Statement 18: *I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct, -4*). This also affirms their desire to first know where they are going and how to get there; all other things are secondary. Further, it is also expected that their strong emphasis on equality would definitely make them disagree with being bossed about (Statement 28: *I prefer a bossy type of leader, -5*) as they see this as preventing equality.

Further, their strong trust in people's capabilities and abilities could explain why they believe a person should be able to handle their own affairs without having to discuss it with leaders, therefore, their strong disagreement with Statement 27 (*I look for leaders I can discuss my personal issues with, -3*).

The comments provided by the Social Democrat (Table 5.12) during the Q sort shows that they relate fairness and firmness to several desirable leader and organisational outcomes. For example, some of them believe that when leaders are fair and firm, they are objective and can see clearly (Comment 1: *Objective leaders see clearly, they do not push their own agendas; they are firm and fair and ensures a good work environment*), they are not dictators but are approachable (Comment 7: *Fair and firm leaders are not dictators, they are approachable*), not biased and selfish (Comment 5: *Fair and firm leaders are not bias and*

selfish, they are open and allow others to make inputs and so achievements are collective) or discriminatory (Comment 6: Firm and fair leaders do not discriminate. This ensure good work environment). They are open and allow other peoples' input in their decision making.

Table 5-12: Narrative evidence for NGO Factor 2: the Social Democrat

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1. "Objective leaders see clearly, they do not push their own agendas; they are firm and fair and ensure a good working environment"
 2. "Telling the truth in all situations is a mark of objective leaders"
 3. "Firm but fair leaders are role models for their subordinates"
 4. "Firmness and Fairness is necessary conditions for leaders to get results they desire and produce respect from subordinates regardless of how they might feel"
 5. "Fair and firm leaders are not bias and selfish, they are open and allow others to make inputs and so achievements are collective"
 6. "Firm and fair leaders do not discriminate. This ensures good work environment"
 7. "Fair and firm leaders are not dictators, they are approachable"
 8. "God-fearing leaders act based on God's principles i.e. honesty, objectivity, truth etc"
 9. "God-fearing leaders are people centred and they care about the people not themselves"
 10. "Good leaders listen to subordinates and make good decisions"
 11. "Listening leaders appreciate other people's ideas and they respect"
 12. "Leaders who set clear goals have vision and will always succeed"
 13. "Organisations are there to achieve goals, and leaders' role is to direct subordinates to achieve the set goals"
 14. "I want to be treated as a human being regardless of what you contribute to my life, therefore, I don't go with those who treat others anyhow"
 15. "Saying one thing and doing something else is a mark of liars"
 16. "I don't just follow leaders because they are leaders what if their actions are for their selfish interest?"
 17. "Bossy leaders are arrogant and disrespectful and don't listen, so they are empty"
 18. "Bossy leaders are not humble and therefore drive people away from them. But humble leaders build teams"
 19. "I want leaders with good human relations so we can cooperate and work well".
 20. "Leaders have nothing to do with my personal issues"

They believe if leaders can only be firm and fair, goals can be achieved and they will earn followers' respect (Comment 4: *Firmness and fairness is necessary conditions for leaders to*

get results they desire and produce respect from subordinates) and at the same time create good work.

Further, allowing follower inputs (Comment 11: *Listening leaders appreciate other people's ideas and they respect*) is a sign of appreciation and respect by leaders as well as being a mark of good leadership and good decision making (Comment 10: *Good leaders listen to subordinates and make good decisions*). In the mind of the Social Democrat, when leaders are God-fearing (Comment 8: *God-fearing leaders act based on God's principles i.e. honesty, objectivity, truth etc*) it shows such leaders are guided by honesty, objectivity and truth and are not selfish but care about others (Comment 9: *God fearing leaders are people centred and they care about people not themselves*). They also believe that leaders with good human relations (Comment 19: *I want leaders with good human relations so we can cooperate and work well*) are cooperative and can work well with others and this sets the foundation for achieving goals (Comment 13: *organisations are there to achieve goals, and leaders role is to direct subordinates to achieve the set goals*) and overall leadership success (Comment 12: *Leaders who set goals have vision and will succeed*).

They also believe that leaders who are bossy are arrogant and disrespectful (Comment 17: *Bossy leaders are arrogant and disrespectful and don't listen, so they are empty*) and that such an attitude does not allow for team building because it makes such leaders not approachable (Comment 18: *Bossy leaders are not humble and therefore drive people away from them, but humble leaders build teams*). Their strong emphasis on truth and honesty is affirmed by Comment 15 (*Saying one thing and doing something else is a mark of liars*), as they believe saying one thing and doing another is the mark of liars. Further, their strong belief in peoples' capabilities and abilities accounts for their belief that people should be

able to handle their personal affairs (Comment 20: *Leaders have nothing to do with my personal issues*) without giving it to their leaders or asking for opinions.

Interpretation summary. The main emphasis of the Social Democrat is their preference for a fair and firm environment because they believe it is in such an environment that the talents, skills and ideas of individuals can fully appreciated and utilised. They believe that in such fair and firm environments each and every one can have equal access to resources and opportunities to excel. They also believe in collective decision making where everybody's ideas are considered. However, they think the only way to get ideas from other people is to listen to them and be truthful about everything. It is from this point that the Social Democrat believes leaders can set meaningful goals for themselves and others. By exhibiting such character, the Social Democrat shows that leadership must be expansive with an allowance for communal participation in decision making. Authentic leadership for adherents of this factor would, therefore, be centred on fairness and a firm environment where everybody had equal access to resources and equal opportunities. When the subjects of this factor find fairness and firmness in an organisational setting, they will be encouraged to give their best.

5.3.3 Factor three: the Independent Novice

The Independent Novice believes they need training in order to meet the normal requirements of being regarded as mature and equal participant in their chosen field. The adherents of the Independent Novice are made up subjects with varying background characteristics like the subjects of the other factors discussed previously. Four males and two females make up the Independent Novice. One of the subjects classified himself mainly as a leader, three others as leaders and followers and two mainly as followers, making them

leaders some times and followers most times. The ages of the subjects range between 23 and 52 years with two being in their 20s, two in their 30s, one each in their 40s and 50s with the average age of 32 years. These subjects have worked between one and 28 years with the average of nine years of working life. Regarding formal education, three of them had a bachelor's degree; one had a diploma, while some were studying as undergraduates.

The Independent Novice has a desire to mature and become a competitive participant in their chosen field and, therefore, believes this can only be achieved by being trained. Driven by this need, the Independent Novice made similar choices to the other two factors, as discussed previously, but for different reasons. For the subjects loaded onto this factor, their choices were all directed towards things that would help or benefit them directly to achieve or satisfy their training needs. Therefore, high on their priority list is leaders who would teach and inspire them to learn and practise towards maturity. However, in their mind, they believe the leaders doing the teaching must have a well focused and structured agenda geared toward helping them to grow and mature.

Interpretation. The Independent Novice is a learner with a main focus of needing as much knowledge, ideas and/or information as possible from others (in this case a leader). However, they however do not want just any knowledge, but a well organised and structured knowledge with specific emphasis on helping them achieve specific targets. Having this mindset formed the basis of their strong agreement with Statement 33 (*I want leaders who will teach and inspire me to do more than I normally would, +5*) and Statement 4 (*I prefer leaders who can set clear goals for themselves and others, and help us to reach the goals, +4*). Their strong agreement with Statement 17 (*I prefer leaders who solicit views even if they challenge their deeply held ideas, +4*) also portrays them not as passive recipients of the training they desire but as active participants in the exchanges that go on during the

training period. In the mind of the Independent Novice, leaders must be able to solicit followers' views even if such views contradict with the ideas leaders held during their interactions (Statement 17). This agreement also confirms their active participation when being taught and inspired.

In their mind, leaders who teach and inspire followers show commitment. Therefore it is expected that they will agree strongly with Statement 31 (*Commitment of leaders to the work and to those working with them is something I desire in my leader, +4*). Further, because of their quest for applicable knowledge, the Independent Novice is deeply concerned about how they fare when being assessed of their performance so they prefer leaders who are firm but fair to everybody without any bias (Statement 12: *I prefer leaders who are firm but fair to everybody without any bias whatsoever, +3*), thinking that such leaders can give this kind of assessment.

More revealing about the Independent Novice is the standards they have for their coaches (leaders). They want a trainer who is bold and confident with an independent mind whereby they can make a point and stand solidly for it, i.e., being sure of what is being communicated without wavering or having second thoughts; this directly corresponds with their strong agreement with Statement 6 (*Assertiveness, charisma and strong mindedness are attributes I always desired in my leaders, +3*).

**Table 5-13: Raw and normalized z-scores of statements for NGO Factor 3:
the Independent Novice**

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
33.	I want leaders who will teach and inspire me to do more than I normally would	5	1.6
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	4	1.6
17.	I prefer leaders who solicit views even if they challenge their deeply held ideas	4	1.4
31.	Commitment of leaders to the work and to those working with them is something I desire in my leader	3	1.2
12.	I prefer leaders who are firm but fair to everybody without any bias whatsoever	3	1.2
6.	Assertiveness, charisma and strong mindedness are attributes I always desire in my leaders	3	1.0
<i>Most disagreed</i>			
5.	I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals	-3	-1.0
14.	I don't mind if a leader does not act according to what they say as I believe that is part of leadership	-3	-1.2
9.	I don't mind if my leader is sometimes not objective, especially about sensitive issues as I think this is part of leadership	-3	-1.4
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.6
35.	I find it a weakness if a leader tells me how He/she feels	-4	-1.7
32.	I want my leader to act in ways that pleases me	-5	-2.0

On the disagree side, the Independent Novice desires to acquire as much knowledge as possible but neither from arrogant leaders (Statement 5: *I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals*, -3) nor by those who say one thing and do another (Statement 14: *I don't mind if a leader does not act*

according to what they say as I believe that is part of leadership, -3), they also do not want to be taught by leaders who are not objective (Statement 9: *I don't mind if my leader is not objective especially about sensitive issues as I think that is part of leadership, -3*). Again, they would not follow somebody just for followings sake (Statement 16: *Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders, -4*) unless they know that they are going to get the desired training for their benefit; they would, therefore, like to know this before following. Also, because they want to take advantage of every opportunity to learn, they do not think it is a weakness if a leader tells them how they feel (Statement 35: *I find it a weakness if a leader tells me how he/she feels, -4*). Regardless of their determination to learn and mature, it is interesting to note that the Independent Novice does not want leaders who will please them (Statement 32: *I want leaders to act in ways that pleases me, -5*) but would prefer those who will be straight up with them.

During the Q sort process, subjects loaded on the Independent Novice factor provided comments (Table 5.14) that are used as further evidence to support the interpretation. The Independent Novice believes in following a certain path to maturity. In their mind, there is a logical process and progression to maturity. First, they believe that individuals need to be taught and inspired that forms the basis of all transformation (Comment 1: *Teaching and Inspiring leaders transforms people*), and then development proceeds and the eventual growth or maturity is attained (Comment 2: *Leaders who teach and inspire encourages people to develop and grow*). They appreciate the time their teachers spend in teaching them, believing that the time and resources teachers (leaders) dedicate to teaching and inspiring them, is a mark of showing care and concern (Comment 5: *Leaders who teach subordinates show care and concern*). However, they are of the opinion that as they learn

and undergo transformation; their teachers (leaders) also get inspired (Comment 4: *Leaders who teach and inspire others are themselves inspired*).

Table 5-14 Narrative evidence for Factor 3: the Independent Novice

-
1. "Teaching and inspiring leaders transforms people"
 2. "Leaders who teach and inspire encourages people to develop and grow"
 3. "Leaders who set clear goals have vision and will always succeed"
 4. "Leaders who teach and inspire others are themselves inspired"
 5. "Leaders who teach subordinates show care and concern for them"
 6. "Great achievement in organisations is to attain goals, but leaders have the responsibility to direct subordinates to achieve the set goals"
 7. "Clear goals save resources both human and material"
 8. "Human resource maintenance and good interpersonal relationship are the basis for goal achievement in organisations"
 9. "Leaders who solicits other people's views are appreciative and respectful"
 10. "Being fair and firm is a hall mark of good leadership"
 11. Strong minded leaders are always in control as they stand by their point
 12. "Objectivity is a strong foundation of good leadership, so if a leader is not objective he/she is not a good leader"
 13. "Objective leaders are fair and they allow everybody to contribute in decision making"
 14. "I don't just follow leaders because they are leaders what if their actions are for their selfish interest?"
 15. "Bossy leaders are not approachable and they always push their own agenda"
 16. "Bossy leaders are arrogant and arrogant people do not go far in life no matter where they may be"
 17. "Bossy leaders don't listen and have a wrong perception in their abilities"
 18. "If a leader says one thing and does something else, he/she is a liar and can't be trusted".
 19. "People pleasing leaders are not honest to themselves and the people they please"

Further, the Independent Novice's strong emphasis on being taught and inspired is evident in Comment 8 (*Human resource maintenance and good interpersonal relationships are the basis for goal achievement*). They believe that maintaining human resources (which in their view is done by teaching and inspiring others) forms the basis of building good interpersonal relationships, which they believe have a direct impact on achieving goals and attaining organisational success (Comments 3 & 6).

Again, the Independent Novice's outlook as being not a passive receiver of knowledge but an active participant in the transfer process is deepened by the comment that leaders who are able to solicit views (Comment 9: *Leaders who solicit other people's views are appreciative and respectful*) outside their own deeply held opinions while teaching them are appreciative and respectful. Further, they comment that when leaders allow others to participate in decision making (Comment 13: *Objectivity is a strong foundation of good leadership so if a leader is not objective he/she is not a good leader*) it is a sign of fairness and objectivity on the part of such leaders. They even related fairness and objectivity on the part of leaders' to good leadership (Comments 10 and 12). The Independent Novice feels that as long as a leader is fair, and objective they would allow participation in planning and implementing decisions regarding the training the Independent Novice needed and, since such a situation affirms their inherent desire to actively participate in the knowledge transfer process, it is easier for them to brand leaders who allow such a role as good leaders. However, they expect their trainers (leaders) to have confidence and boldness so they will make their point and stand solidly by it regardless of what others think of such strong mindedness (Comment 11: *Strong minded leaders are always in control as they stand by their point*) to show them some level of control over situations.

Arrogance is an attribute the Independent Novice cannot stand as they believe arrogant people do not go far in life (Comment 16: *Bossy leaders are arrogant and arrogant people do not go far in life no matter where they may be*) because such arrogant leaders over estimate their abilities and so do not listen to other opinions (Comment 17: *Bossy leaders don't listen and have a wrong perception in their abilities*) while at the same time, pushing their personal agendas (Comment 15: *Bossy leaders are not approachable and they always push their own agendas*). Again, they do not just follow leaders for followings sake (Comment 14: *I don't just*

follow leaders because they are my leaders what if their actions are for their selfish interest?)

as they cannot trust their intentions and motivations so they want to know where they are being led. Integrity is a valued attribute of the Independent Novice and so if leaders say one thing and do another (Comment 18: *If a leader says one thing and does something else, he/she is a liar and can't be trusted*) they believe such leaders are liars and cannot be trusted. Good leadership, in their opinion, is based on objectivity and fairness. They believe that regardless of how sensitive an issue is, leaders should always be objective and should not act to please individuals (Comment 19: *People pleasing leaders are not honest to themselves and the people they please*) because if they do so, they are not being honest to themselves or their pleasers.

Interpretation summary. The central theme of the Independent Novice is the desire to be mature in their field of endeavour. In their mind, maturity comes only when they are taught and inspired. However, they do not appear as just passive recipients of knowledge, but as active participants in the training process. They also prefer leaders who would solicit views, probably because they (Independent Novice) want to air their views while trusting that their trainers (leaders) would accept them regardless of how they feel about these. They see commitment in leaders when such leaders are seen as inspirational teachers. Therefore, authentic leadership for the adherents of this factor would be seen when leaders teach and inspire followers while allowing followers to contribute to the training, that is, by being giving. When the adherents of the Independent Novice factor find themselves in such an environment, they would gain the needed confidence and shine.

5.3.4 Consensus and distinguishing statements between the factors

This section presents the statements that further emphasize the distinctiveness of each factor and those statements that reveal common ground. The section starts with the distinguishing statements and ends with the consensus statements.

5.3.4.1 Distinguishing statements

The Independent Enthusiast more than the other two factors much prefers positive thinking leaders (statement 30: *I want positive thinking leaders*) even in hard times because they believe it is only with such positive attitudes can one can get to the desired objective. Neither the Social Democrat nor the Independent Novice displays great feelings about positive thinking leaders although the two factors differ significantly. The Social Democrat, in contrast, feels intensely about leaders telling the truth about everything including admitting they do not know something (Statement 20: *I prefer leaders who tell the truth about everything including admitting they don't know something*) and this can be the basis for their reason for wanting to know the real intentions and motivations behind every action a leader takes (Statement 34: *I want to know the real intentions or motivations behind every action my leader takes*) while the Independent Enthusiast and the Independent Novice reject the idea of wanting to know the intentions and motivations behind every action a leader takes.

The Social Democrat also feels strongly about leaders being open to other people's ideas (Statement 2: *I prefer leaders who are open to other people's ideas and will consult people before making a decision*) and being objective while rendering justice (Statement 8: *Objectivity and justice are two important things I desire in my leaders*). This projects the

subjects loaded on this factor favoured collective decision making but it was interesting that they were not too keen about leaders soliciting views that might challenge their deeply held ideas (Statement 17: *I prefer leaders who solicit views even if it challenges their deeply held ideas*). Regardless of the fact that the subjects on the Social Democrat factor prefer collective decision making, they do not want leaders to be challenged. However, the Independent Novice is extremely concerned about leaders soliciting views that challenge their deeply held opinions. This is understandable, as they believe by giving an opinion that challenges leaders' deeply held ideas might prevent leaders from teaching them. The Independent Novice favours leader commitment (Statement 31: *commitment to the work and those working with them is something I desire in my leaders*). They see commitment as having the time to teach and inspire followers to do more. Because they always seek every opportunity to learn, the Independent Novice strongly disagrees with Statement 35 (*I find it a weakness if a leader tells me how he/she feels*). It is possible that as leaders tell them how they feel, it gives the subjects on the Independent Novice factor an opportunity to learn something and that explains why they do not regard this as a weakness.

Table 5-15: NGO Distinguishing statements

	Factor					
	1		2		3	
	Independent Enthusiast		Social Democrat		Independent Novice	
	Raw score	z-score	Raw score	z-score	Raw score	z-score
30. I want positive thinking leaders even in hard times when things seem to go wrong	5	1.26	1	0.62	1	0.54
15. I want leaders who speak transparently about everything without any hidden motives	3	0.87	2	0.69	-2	-0.88
34. I want to know the real intentions or motivations behind every action my leader takes	-3	-1.21	1	0.52	-2	-0.67
20. I prefer leaders who tell the truth about everything including admitting they don't know something	-1	-0.12	5	1.42	0	0.31
2. I prefer leaders who are open to other people's ideas and will consult people before making a decision	2	0.65	4	1.41	1	0.31
8. Objectivity and Justice are two important things I desire in my leaders	0	0.44	3	1.07	-1	-0.54
27. I look for leaders I can discuss my personal issues with	-2	-0.40	-3	-1.21	1	0.54
22. I admire results-oriented leaders regardless of how they treat me	-2	-1.09	-4	-1.29	0	0.14
17. I prefer leaders who solicit views even if they challenge their deeply held ideas	2	0.68	0	0.48	4	1.42
31. Commitment of leaders to the work and those working with them is something I desire in my leader	1	0.46	0	0.08	4	1.24
1. I like confident leaders who can make their point and stand by it regardless of what others think	0	0.44	0	0.30	-2	-0.95
35. I find it a weakness if a leader tells me how he/she feels	-1	-0.12	-2	-0.96	-5	-1.67

7. I would like a leader who is non judgemental about me and others	0 0.23	-1 -0.75	2 0.65
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Unlike the Social Democrat and the Independent Enthusiast, the Independent Novice is concerned about people being judgmental about them and others (Statement 7: *I would like a leader who is non judgemental about me and others*). Because the Independent Novice is a learner and believes that they can make mistakes as they learn and practise, they believe it is easy for others to judge them, which could explain why they prefer leaders who would not judge them. However, for the Social Democrat it is not surprising that they are not too worried about whether they are judged or not because they are perceived to be accommodating and, therefore, could go with being or not being judged, whereas with the Independent Enthusiast, all they care about is thinking positively about all things and in all situations and so they also seem not to be too worried about whether or not a leader is judgemental of them. They might even take the positive side of this to spur them on towards achieving the set goals.

5.3.4.2 Consensus and common ground

Table 5.16 shows various statements that all three factors agree with regardless of their individual distinctiveness. All three factors agree on their preference for leaders who are God-fearing (Statement 26: *I prefer a God-fearing leader*), good listening (statement 19: *I want my leaders to be good listeners*), approachable (Statement 23: *I look for a leader I can easily approach and discuss issues with*) open, appreciative (Statement 10: *I want leaders who are open to my ideas and can appreciate what I stand for*) and flexible (statement 29: *I prefer leaders who are flexible and can find several ways for us to achieve our goals*). It is not

surprising that all three factors prefer leaders who are God-fearing. This is because the comments they gave during the Q sorting process indicates that the Ghanaian subjects believe that such a leader would not be selfish, but would be humble, people centred and would possess all the qualities of good leadership as they strive to please the God they claim to fear. Further, the subjects believe that being approachable would mean being good listener. That is, if they can approach their leaders there is a highly likelihood that they would be listened to get what they want or make a contribution and if that contribution is accepted then the leader is open and can appreciate their strengths. Arrogance (Statement 5: *I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my aim*) and leaders exercising moderation (Statement 25: *I do not want leaders who will be too blunt, some moderation is preferable*) are two of the three factors they do not agree with. They associate arrogance to being un-approachable and therefore not a listener. They all prefer leaders to be blunt in every situation and about all things; this could be explained by their preference for openness in leaders. They also explain openness in terms of bluntness and, therefore, any statement that puts this in the negative would be rejected

Table 5-16: NGO Consensus statements

	Factor		
	1	2	3
	Independent Enthusiast	Social Democrat	Independent Novice
3. Encouragement and support in everything are things I expect from my leaders	0	1	1
26. I prefer a God-fearing leader	4	4	2
10. I want leaders who are open to my ideas and appreciate what I can do	1	2	2
19. I want my leaders want my leaders to be good listeners	3	3	3
29. I prefer leaders who are flexible and can find several ways for us to achieve our aim	3	2	2
21. I look for leaders who I can easily approach and discuss issues with	1	2	0
5. I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals	-3	-3	-3
23. I do not want leaders who will be too blunt some moderation is preferable	-2	-1	-1
25. I want leaders who would be like a parent to me at the work place	-1	0	0

5.4 Comparing Organisations in Ghana: Similarities and explanation of differences

The results from the two organisations show how unique each of the perspectives identified is, as interpreted above. However, there were similar, choices made by the perspectives which on the surface make them look similar, but their choices were for different reasons therefore confirming their uniqueness.

From the above brief summary of the perspectives, it is realised that the data showed clear similarities between the factors for the positive and negative statements for both organisations. These similarities slightly toned down the distinctiveness among the factors.

In the university, the Consultative Democrat prefers leaders who set clear goals for themselves and others and helps them to achieve the goals but believes that for such goals to be achieved leaders need to consult followers as such consultations produces clarity. Whereas the Leadership by Optimism on their part believes that there are good things in life and with, a positive outlook, everything is achievable. They, however, believe that although leaders must have such positive outlook if they combined it with the fear of God all the better. The Sincere Leader like the Consultative Democrat also prefers leaders who set out clear goals for themselves and others but the point of diversion is that the Sincere Leader believes that it takes leaders who tell the truth about everything to get such goals achieved.

Factor 1 in the NGO, the Independent Enthusiast, also prefers leaders who set clear goals for themselves and others but they believe it will take leaders with a positive outlook and, regardless of prevailing situations, to achieve the goals, while the Social Democrat, unlike the Independent Enthusiast, prefers leaders who are firm but fair to everyone in all situations while telling the truth about everything which they believe creates a good working environment for followers. The Independent Novice is concerned and worried about being taught and inspired to do more than they normally would in a well structured manner by setting clear goals and objectives with what is to be taught and how.

Table 5.17 shows that all subjects used in Ghana strongly prefer leaders who can set clear goals for themselves and others and help them to achieve the goals (Statement 4). From the interpretation, it is obvious that all the subjects believe that setting clear goals shows that the leader knows where he/she is going and, therefore, it will be easier to direct followers

along that direction. With this agreement it could be said that the Ghanaian subjects want to know exactly where their leaders are taking them, the likely outcome and the benefit they derive from that. Or, it could be that they just have the idea that leadership is about setting and achieving goals. Statement 26 (*I prefer a God-fearing leader*) also appears to appeal to the subjects as it enjoyed a positive image from them all. This could be attributed to the high religiosity and the belief in God as the Supreme Being and the controller of everything by the people of Ghana.

Table 5-17: Raw score for consensus statements for each factor for both the NGO and university

	University			NGO		
	1	2	3	1	2	3
26. I prefer a God-fearing leader	1	5	1	4	4	2
4. I prefer leaders who set clear goals for themselves and others and help them achieve	5	4	5	5	3	5
29. I prefer leaders who are flexible and can find several ways for us to achieve our aim	3	2	4	3	2	2
12. I prefer leaders who are firm but fair to everybody without any bias whatsoever	4	0	2	1	5	3

Therefore, the subjects believe that having set clear goals, one needs God's direction, guidance and strength to carry him/her through to a successful end as they believe that all good things are given by him. Leader flexibility (Statement 29) is an attribute which is also highly preferred by all the subjects. As discussed in the interpretation, all the subjects

believe that for leaders to be able to achieve goals this demands some flexibility to modify their original ideas. They associate flexibility to taking on board followers' suggestion and contributions in decision making. Firm but fair (Statement 12) was positively received by all the subjects as something they preferred. The subjects believe that being flexible also demands exerting some authority to prevent followers from taking leaders for granted. They, therefore, want leaders to be authoritative and at the same time, be fair to everybody without bias. In their mind when followers see such fairness they might be encouraged to contribute more ideas. This shows some kind of cyclical effect with both followers and leaders winning.

Regarding the differences between the subjects as revealed by their preferences interpreted earlier, their background characteristics are varied and this may have accounted for this difference in preferences and choices. In terms of formal education, the university subjects had a relatively higher level of formal education than their NGO counterparts. Thirteen out of the 30 subjects in the university, as against four in the NGO, held master's degrees. Four subjects in the university had PhDs while none of the subjects in the NGO had gone that far. With regard to bachelor's degrees, there seems to be a balance between the numbers of subjects in each organisation with a slight edge of those in the NGO over their University counterparts. Seven subjects in the NGO as against six in the university, held a bachelor's degree. While twelve subjects in the NGO as against six in the university, held tertiary a diploma. The differences in educational levels could be a strong factor accounting for the differences in preferences and attitudes among the subjects in both organisations. May be the higher an individual goes in education the more that individual sees him/herself as a leader or having that potential. However, the above statement seems not to be so, as the self leader-follower classification made by the subjects painted a different picture.

Eleven subjects in the NGO, as against eight in university, classified themselves mainly as leaders. It is expected that more subjects in the university would have classified themselves mainly as leaders than their counterparts in the NGO. Seventeen subjects in the University as against fifteen in the NGO classified themselves as leaders and followers while five subjects in the university, as against four in the NGO, said they were mainly followers. The years of experience probably accounted for such disparities in their preference and choices. Whereas the average number of years of work in the university was sixteen, it was nine years in the NGO. Possibly the longer an individual works the more confident he/she becomes in their roles and expectations, which could affect their preferences and choices. Therefore, the years of work experience may have played a significant role in the differences between the subjects at the two institutions. The other factor that might have accounted for the differences in preferences could have been the differing contextual factors pertaining to each organisation regarding the mode of operation and expectations placed on staff. The university might have different expectations and demands than the NGO and as the subjects in the university had worked for more years than their NGO counterparts so there is the likelihood they could have a deeper understanding of the demands and expectations of their job than their counterparts.

5.5 Conclusions

The chapter interpreted the results for the Ghanaian data as generated by the PQ software for the two organisations. Like their New Zealand counterparts, six difference perspectives of desired authentic leadership attributes have been discussed. These ranged over a number of distinctive attributes of authentic leadership. The Consultative Democrat, Leadership by

Optimism and the Sincere Leader were those identified in the university subjects. For the NGO, the Independent Enthusiast, the Social Democrat and the Independent Novice were discussed. The subjects loaded onto the factors in the university seemed more independent as a result of their unique characteristics as compared to their counterparts in the NGO. Regardless of their unique preferences and choices regarding authentic leadership, there were some specific attributes of AL that were shared across the university and NGO factors. Further, there were some attributes of AL that were shared between organisations examples include God-fearing, leader goal orientedness, leader flexibility, leader firmness and fairness.

Chapter 6

SIMILARITIES AND DIFFERENCES BETWEEN THE FACTORS IN THE TWO NATIONS

6.1 Introduction

This chapter starts by identifying the similarities and differences between the factors generated from the Q sort data, as interpreted in the previous chapters. This chapter compares all the factors from New Zealand and Ghana to ascertain the commonalities and differences regarding the preferred attributes for authenticity in leadership. The point here is to allow for comparisons between Ghana and New Zealand as nations and then make comparisons across the organisations. These comparisons can show the context specific preferences and the universal preferences for authenticity in leadership. Similar organisations will be compared against each other.

The first section of this chapter presents the results from a meta-analysis of the similarities and differences among all factors in the two nations. This is to determine the common attitudinal preferences regarding the meaning of authenticity in leadership specific for the subjects. The subsequent sections follow a similar approach to compare and contrast similar organisations in the two nations.

6.2 Meta-analysis

An examination of all the factors shows some commonalities within the preferred AL attributes across the organisations in both nations. However, we have to verify such

commonalities and make conclusions by statistically testing whether or not such commonalities are significant. It is for this reason that a meta-analysis in the form of second-order factor analysis is performed on the factors.

6.2.1 Second-Order Factor Analysis for all factors combined

This section presents the meta-analysis undertaken on the university and the NGO factors in New Zealand and Ghana together. The meta-analysis in the form of a second-order factor analysis was carried out by taking all the factors as single units and reloading them into the PQ software, following the same procedure used for the two organisations (as explained in earlier chapters). In all, 33 statements were re-loaded and the factor arrays of each factor in each for the universities, generated initially (and used for the interpretation of in chapter 4 & 5) were re-entered as individual sorts. Using the formula $1/\sqrt{n} \times 2.58$ to check for possible factors that can be generated from the unrotated factor matrix resulted in a one-factor solution, as only one of the values for the second-order factor analysis for unrotated factor matrix was found to be equal to or above 0.45. The results of one factor solution are presented in Table 6.1 below.

Table 6-1: One factor solution for second-order factor analysis (Ghana and New Zealand)

		A
GH Uni	1	0.87
	2	0.80
	3	0.75
NZ Uni	1	0.58
	2	0.83
	3	0.89
GH NGO	1	0.83
	2	0.89
	3	0.81
NZ NGO	1	0.77
	2	0.85
	3	0.68
Significant $p < .01$		

Data in Table 6.1 shows all the factors in both countries loaded significantly on Factor A. These show there are commonalities regarding some preferences for the constituents about authenticity in leaders regardless of culture. It is therefore prudent to interpret the first six positive and the last six negative statements of Factor A so as to identify the commonality.

Also the data in Table 6.2 below shows the correspondence between all the subjects used for the study regarding the meaning and preferences of authenticity in leadership. The subjects believe that authentic leaders are those who can set clear goals for themselves and

their followers and help them to achieve goals (Statement 4). However, they believe this demands leaders be open to receive followers' ideas and be appreciative of followers' strengths (Statement 10) in addition to being firm but treating every follower equally without any bias whatsoever (Statement 12). Further, authenticity in leaders, according to the subjects, involves being transparent (Statement 22) and an inspirational teacher for followers (Statement 33), while exhibiting flexibility in finding several ways to achieve the goals they set for themselves and their followers.

Table 6-2: Raw and normalized z-scores of statements for Factor A

No.	Statement	Raw score	Z-score
<i>Most agreed</i>			
4.	I prefer leaders who can set clear goals for themselves and others, and then help us to reach them	5	1.9
10.	I want leaders who are open to my ideas and appreciate what I can do	4	1.6
12.	I prefer leaders who are firm but fair to everybody without any bias whatsoever	4	1.6
22.	I prefer leaders who speak transparently about everything including admitting they don't know something	3	1.2
29.	I prefer leaders who are flexible and can find several ways for us to achieve	3	1.2
33.	I want leaders who will teach and inspire me to do more than I normally would our goals	3	1.2
<i>Most disagreed</i>			
18.	I will do anything for leaders who make difficult decisions-provided that the decisions are based on high standards of ethical conduct	-3	-1.2
9.	I don't mind if my leader is sometimes not objective, especially about sensitive issues as I think this is part of leadership	-3	-1.2
6.	I want leaders who are confident in representing the organisation and their role in it	-3	-1.2
16.	Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders	-4	-1.6
32.	I want my leader to act in ways that pleases me	-4	-1.6
28.	I like a bossy type of leader	-5	-2.0

However, all the subjects believe regardless of how difficult or ethical a leader's decisions, that they will not go the extent of doing everything that the leader asks them to and that is why they disagree with Statement 18. This disagreement should be expected because it contradicts the subjects' preference for Statement 10 (*leader openness*) and Statement 22

(*leader transparency*). Because it does not matter how ethical a leader's decision may be if it is not made in transparent manner and with the knowledge of the followers it would not be popular with the subjects. The subjects also believe that leader objectivity in all things and acting according to their word are always part of leadership and, therefore, regardless of the situation leaders must be objective all the time, therefore, rejecting Statement 9 (*I don't mind if my leaders are sometimes not objective, as I believe that is part of leadership*) which put such objectivity virtue in the negative. It is interesting to note that the subjects disagree with Statement 6 (*leaders who are confident in representing the organisation and their role in it*) as they do not see leader confidence as a virtue or an attributor to effectiveness. Further, the subjects believe that authentic leaders act in ways without any intention of pleasing other people, neither do they boss others, so they disagree with Statement 32 (*I want my leaders to act in ways that pleases me*) and Statement 28 (*I like a bossy type of leaders*) which presents authentic leaders as such.

Again, disagreeing with Statement 32 (*Regardless of the intentions and motivations behind their actions I will follow as long as they are my leaders*) also confirms how the subjects want to know where their leader is taking them (in terms of the *goals they have set*; Statement 4) before they follow. So looking back across all 12 factors, three statements, i.e., Statement 4 (*I want leaders who can set clear goals for themselves and others and help them to achieve the set goals*), Statement 33 (*I prefer leaders who will teach and inspire me to do more than I normally would*) and Statement 29 (*I prefer leaders who are flexible and can find several ways for us to achieve our goals*) emerged as being the three most prevalent preferences on Factor A which was also found to be common among the university factors alone and the NGO factors as well.

In summary, the second-order factor analysis for the combined factors of all the organisations in both nations showed universality in preferences for some attributes of authentic leadership. Critical examination of Factor A shows that in the minds of the subjects, setting clear goals, being open to followers' ideas and leader transparency in their dealings with others, being flexible to taking on board followers' ideas, being inspirational teachers to boost the morale of followers to do more than they normally would by themselves and treating everybody fairly in all situations is a description of an authentic leader.

6.3 Similarities and explanation of differences between factors in Universities across nations

This section compares and contrasts the first six positive statements for all the university factors in the two nations and discusses the correlation between them.

6.3.1 Comparison of existing factors across universities

The six positive statements for all three factors in the Universities in the two nations were compared. The six positive statements for all the three factors in the universities in the two nations were lined side by side and cross examined. This cross-examination was made to see those factors that had common preferences for specific AL attributes. The factors that had made similar or same choices were put together and presented diagrammatic in Figure 6.1.

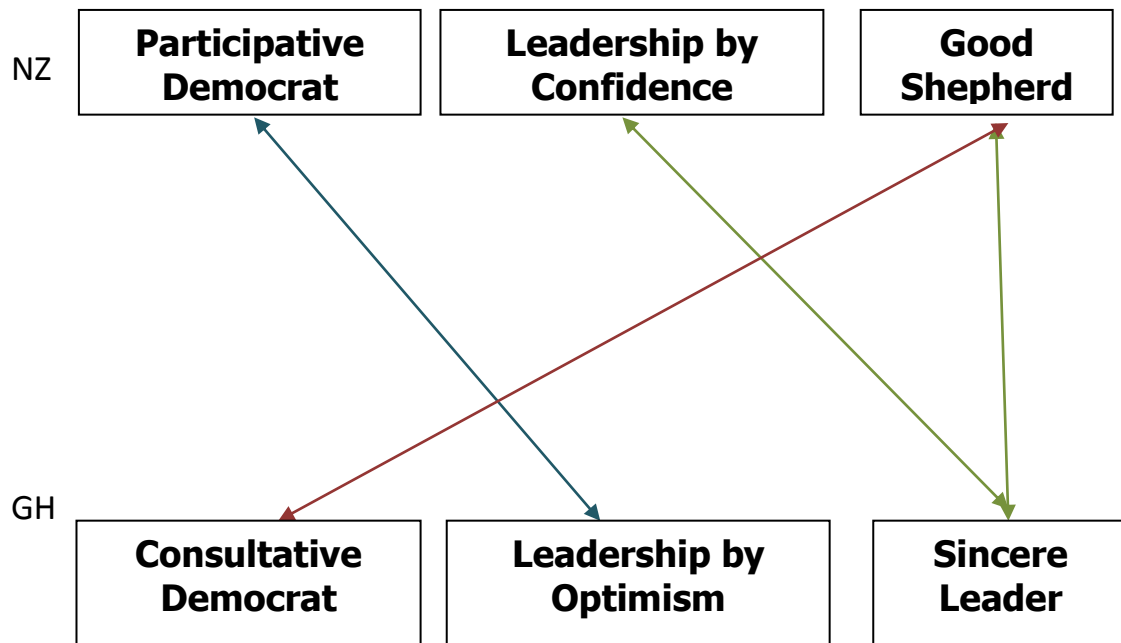


Figure 6-1: Relationship between factors in the universities in Ghana and New Zealand

Figure 6.1 above shows commonalities in the preferences between the Participative Democrat factor in the New Zealand University and the Leadership by Optimism factor in the Ghanaian university. Again, the Sincere Leader factor in Ghana is shown to have similar preferences for AL attributes like the Leadership by Confidence and the Good Shepherd factors in the New Zealand university. Such commonalities in preferences in the attributes making up AL in these universities regardless of country suggest that there is a kind of universality in preferences for certain specific attributes of authenticity in leadership in university settings regardless of culture. It is, therefore, important to first statistically establish whether or not the correlation existing between the factors as shown is significant and then determine rigorously the degree of correlation between the factors across nations. Pearson's rank correlation was first performed and then second-order factor analyses run on the factors.

6.3.2 Pearson Rank Correlation for the combined university factors

A Pearson's sample/factor correlation was carried out for the factors in the two universities and the results are presented in Table 6.3 below. Table 6.3 shows a substantial correspondence between the two Universities in the two nations. Factor 1 in the Ghanaian university correlates with all three factors in New Zealand university, while Factor 2 in Ghana also correlates with Factors 2 and 3 in New Zealand and Factor 3 in Ghana correlating with New Zealand Factors 1 and 3.

Table 6-3: Pearson's sample/factor correlation for the university factors

		<u>New Zealand Sample</u>		
		1	2	3
Ghanaian Sample	1	0.30*	0.21*	0.49*
	2	0.02	0.20*	0.33*
	3	0.25*	0.11	0.33*
*Significant $p < .01$				

The correlation coefficients, as outlined in Table 6.3, confirm the correlation between the factors in the universities in both countries. The correlation coefficients as presented in Table 6.3 suggests that for the New Zealand university Factor 3 corresponds well with all three Ghana factors whereas Ghana Factor 1 is also seen as correlating with New Zealand Factor 1. However, these results contradict the relationship portrayed by Figure 6.1, because, Figure 6.1 above shows no correlation between the Participative Democrat of New Zealand and the Consultative Democrat of Ghana; however, the Pearson's correlation shows that this may not be the case.

A similar point is made between Leadership by Confidence and Leadership by Optimism factors, and the Good Shepherd and Leadership by Optimism factors. At this stage, however, although it is confirmed that there exists some correlation between the Ghanaian and New Zealand university factors, the exact form this correlation takes cannot be easily identified using Figure 6.1 and the Pearson's correlation coefficients. A meta-analysis in the form of second-order factor analysis is, therefore, performed.

6.3.3 Second-Order Factor Analysis

To establish a more convincing and exacting correlation between the university factors, all the six factors in Ghanaian and New Zealand universities were re-loaded into the PQ software as individual units and a second-order factor rotation performed. Using the formula $1/\sqrt{n} \times 2.58$ to check for how many possible factors that can be generated from the unrotated factor matrix resulted in a two-factor solution. Only two of the values of the unrotated factor matrix were found to be equal to, or above, the 0.45 value obtained from the calculation. The resultant two-factor solution produced the second-order factor analysis results are presented in Table 6.4 below.

Table 6-4: Factor matrix comparing Ghanaian and New Zealand universities (second-order factor analysis)

		A	B
Ghanaian Sample	1	0.87*	0.15
	2	0.21*	0.23
	3	0.20	0.10
New Zealand Sample	1	0.32	0.22
	2	0.12	0.94*
	3	0.27	0.25
Significant $p < .01$			

Table 6.4 shows that two underlying patterns emerged from the analysis as two of the Ghanaian factors loaded significantly on Factor A and only one factor i.e., Factor 2, in New Zealand loaded significantly on factor B. However, the overall correspondence between the two set of factors in the two universities, is by any standard, quite substantial. It is worth noting that after the second-order factor analysis, the statements that enjoyed consensus for all the university factors in the two nations, included; Statement 4 (*leader goal orientedness*), Statement 33 (*inspirational teaching leaders*), Statement 8 (*leader objectivity*), Statement 12 (*leader fairness*) and Statement 29 (*leader flexibility*), *positive thinking leaders* (Statement 29), *leader commitment* (Statement 31), *encouragement and support from leaders* (Statement 3) and *leader integrity* (Statement 13) and *leader confidence in who they are and can help others know who they are also* (Statement 1).

However, there were also some statements that distinguished the subjects of the two countries. Whereas the Ghanaian university subjects were very passionate about *leader openness* (Statement 5), *leader transparency* (Statement 22) and *leader approachability* (Statement 21), the New Zealand counterparts did not pay too much attention to these. In contrast, the New Zealand university subjects were very positive about *leader fairness* (Statement 12), *leader confidence in representing the organisation* (Statement 6) and *leaders giving out too much information* (statement 25) while their Ghanaian counterparts did not favour any of these.

In summary, this section discussed the similarities and the correlations existing among the factors of the universities in Ghana and New Zealand. A comparison of the six positive statements of all the factors showed some common preferences between them. However, to be able to establish the strength of these relationships, a Pearson factor sample correlation was performed. The coefficients indicated a significant correlation between all

factors. A second-order factor analysis performed to further ascertain the validity of the correlation and its coefficients again showed that the correlations between the factors were very substantial, thereby, affirming the earlier claim that regardless of country the meaning and preferences for authenticity in leadership would include some common attributes like, goal orientedness on the part of leader, inspirational teaching, leader fairness and transparency.

6.4 Similarities and differences between the factors in NGOs across the two nations

This section compares and contrasts the first six positive statements between all the NGO factors in the two nations and discusses the correlation between them.

6.4.1 Comparison of existing factors across NGOs

Like their university counterparts, similar comparison was made between the six positive statements for all three factors in New Zealand and the Ghana NGOs. Result of the comparison showed that there were some commonalities existing among the preferences for specific AL attributes for all the factors in the NGOs. The kind of relationship existing between the factors in the NGOs is represented in the Figure 6.2 below.

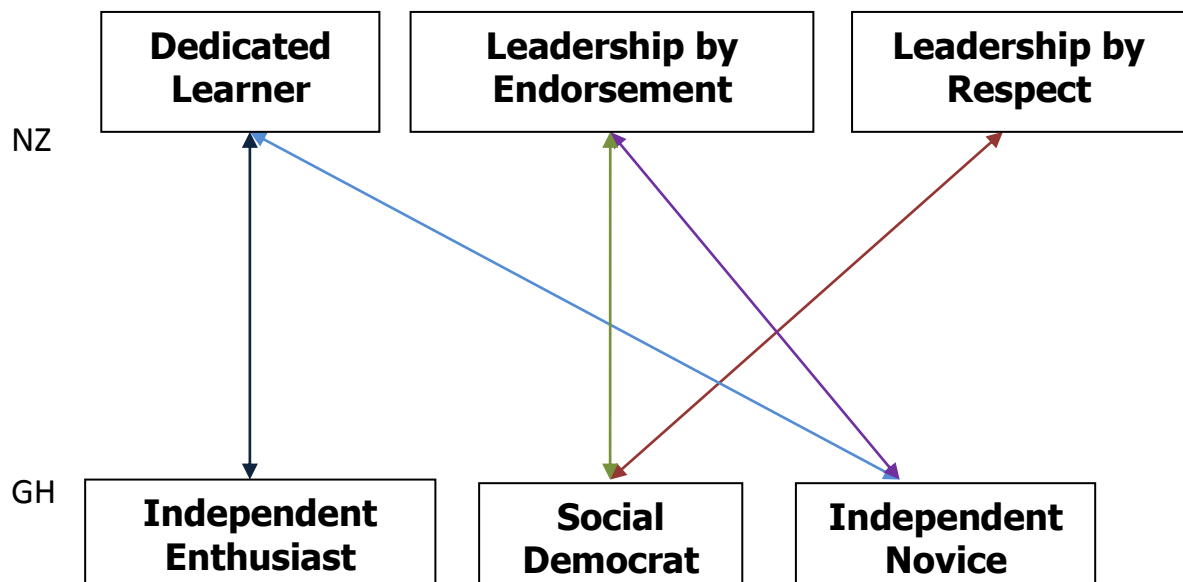


Figure 6-2: Relationship between factors in the NGOs in Ghana and New Zealand

The Dedicated Learner of New Zealand NGO as shown in Figure 6.2, is correlated to the Independent Enthusiast and the Independent Novice of Ghana. Similarly, the Leadership by Endorsement factor of New Zealand is correlated to the Social Democrat and the Independent Novice factors for Ghana. However, the extent of the significance of the correlation existing between these factors needs to be established. A Pearson's rank correlation was performed on the factors to see the extent of the correlation.

6.4.2 Pearson Correlation

A Pearson's correlation was carried out between the factors using their individual factor arrays, as presented by the PQ software. Each factor array was squared and summed and the difference between the respective factor arrays was established, squared and summed. The resultant summations were used to estimate the Pearson's correlation. The resultant correlation coefficients are presented in Table 6.5, below. The correlation coefficients show

substantial correspondence between the two NGOs in the two nations. Table 6.5 shows that Factors 1 and 3 in the Ghanaian NGO correlates well with all three factors in the New Zealand NGO. Factor 2 in Ghana had the highest correlation (0.45) with Factor 2 in New Zealand.

Table 6-5: Pearson's sample/factor correlation for the NGO factors

		<u>New Zealand Sample</u>		
		1	2	3
Ghanaian Sample	1	0.33*	0.20*	0.30*
	2	0.14	0.45*	0.26*
	3	0.31*	0.31*	0.42*
*Significant $p < .01$				

The correlation coefficients in the diagonal entries confirm the substantial level of correlation between the factors in the two NGOs in both countries.

6.4.3 Second-Order Factor Analysis

It has now been established that there was some level of correlation between the factors of the two organisations in the two nations regarding their preferences for some attributes as constituting authenticity in leadership. However, to be able to know which of these attributes emerged most often among them all, a second order factor analysis was performed by re-loading the six factors into the PQ software as individual units and performed a second-order factor rotation. It must be noted that the same approach used in the processing the university factors (discussed previously) was used here to arrive at a two-factor solution. The process produced the results presented in Table 6.6, below.

**Table 6-6: Factor matrix comparing Ghanaian and New Zealand NGOs
(second-order factor analysis)**

		A	B
Ghanaian Sample	1	0.56	0.73*
	2	0.89*	0.20
	3	0.26	0.93*
New Zealand Sample	1	0.84*	0.39
	2	0.73*	0.40
	3	0.67*	0.37
Significant $p < .01$			

Table 6.6 shows that all the New Zealand NGO factors and Factor 2 in Ghana loaded significantly on factor A with Factors 1 and 3 in Ghana loading significantly on factor. It must also be noted that the overall correspondence between the two set of factors in the two NGOs, is by any standard, quite substantial. It is worth noting that after this second-order factor analysis, Statement 4 (*leader goal orientedness*), Statement 10 (*leader openness*), Statement 19 (*good listening leader*), Statement 12 (*leader fairness*) and Statement 21 (*leader approachability*), Statement 29 (*leader flexibility*), Statement 30 (*positive thinking leaders*) and Statement 31 (*leader commitment*) emerged as binding these NGO factors together.

However, discussing personal issues (Statement 27) was one of the issues that clearly distinguished the Ghana NGO subjects from their New Zealand counterparts. Whereas the New Zealand NGO subjects were reluctant to discuss their personal issues with their leaders, the Ghanaian NGO subjects did not have any problem with doing so. Again, leader confidence in representing the organisation and their role in it (Statement 6) had a positive image with the Ghanaian subjects whereas the New Zealand subjects did not so much subscribe to that. Further, the New Zealand subjects would not want leaders to solicit views that challenge their deeply held ideas but their Ghanaian counterparts strongly adhere to

that. Inspirational teaching leaders (Statement 33) were strongly preferred by the Ghanaian subjects while the New Zealand subjects were not so much attracted to them.

In summary, this section discussed the extent of correlations between the NGO factors in the two nations. A comparison for the six positive statements of all the factors showed some common preferences between them. However, to be able to establish the strength of these relationships, a Pearson-factor sample correlation was performed. The coefficients indicated a significant correlation between all the factors. A second-order factor analysis to ascertain the extent of the similarities and differences between the Ghanaian NGO factors and their New Zealand counterparts was performed. The empirical evidence from the second-order factor analysis further emphasised the common preferences between the factors affirming the earlier claim that regardless of country there was some commonality in the meaning and preferences for certain attributes regarding authenticity in leadership in similar NGOs.

6.5 Preferred AL attributes specific for the New Zealand and Ghanaian factors

Similar approaches, e.g., Pearson's rank correlation and second-order factor analysis, as those discussed in previous sections were carried out on all factors in Ghana alone and also in New Zealand also, to find out whether there are some specific AL attributes preferred by each nation.

The second order factor analysis performed on the factors in Ghana (Appendix C) and New Zealand (Appendix B) produced a two factor solution. The New Zealand results showed that the NGO factor 2 loaded significantly on Factor A whereas University Factor 2 was significant

on Factor B. The empirical evidence that was produced from the above have it that for all the New Zealand factors the meaning of authenticity in leadership included; *leader goal orientedness* (Statement 4), *leader confidence*, (Statement 6), *leader fairness* (Statement 12), *leader confidence* (Statement 1), *leader flexibility* (Statement 29), *good listening* (Statement 19), *leader integrity* (Statement 13), *leader commitment* (Statement 31), *knowledgeable even if arrogant* (Statement 17) and *non judgemental* (Statement 7) *positive thinking* (Statement 30). However, the factors in the NGO were more passionate about leaders being *inspirational teachers* (Statement 33) and being *open to their ideas* (statement 10) but, to the university factors these were unimportant.

The Ghanaian results, in contrast, showed that the NGO Factor 2 loaded significantly on Factor A whereas factor 1 and 3 loaded significantly on Factor B. A reverse picture is painted among the University factors. Whereas Factors 1 and 3 of the University are loaded significantly on Factor A, only factor 2 is loaded significantly on Factor B. Critically examining the emerging statements in factors A and B, the preferred AL attributes that emerged for Ghanaian factors includes; *leader goal orientedness* (Statement 4), *good listening* (Statement 19), *leader respect for followers* (Statement 20), *objectivity and justice* (Statement 8), *inspirational teaching* (Statement 33) and *leader commitment* (Statement 31), *God-fearing* (Statement 26), *leader fairness* (Statement 12), and *leader flexibility* (Statement 29).

However, there were some preferred AL attributes that were specific to the NGO factors: leaders being knowledgeable and having the ability to followers achieve their goals regardless of whether or not the leader is arrogant (Statement 6), whereas the preferred AL attributes specific to the University factors was of leaders being confident in whom they are (Statement 1).

6.6 Conclusions

This chapter compared the factor results from two organisations in each of the two countries in this study. First, the university factors were compared against each other by aligning the six positive statements against each other and drawing a relationship between them. This indicated that there was some correspondence between them. Then the Pearson sample factor correlation was used to check whether, indeed, there were some correlations between the factors in the organisations. The results confirmed some correspondence however, a meta-analysis performed for the NGO and the University factors and then for all factors combined, further validated the high correlation between the factors. The empirical results provided good evidence for some common preferences among the subjects regarding authenticity in leaders.

Three shared preferences that emerged strongly in all the analysis undertaken in this chapter were; leader goal orientedness, leader flexibility and inspirational teaching. The three attributes and the explanation given by the subjects regarding their importance to them especially with regards to goal attainment, is something worth noting. This is because leaders lead organisations to achieve goals

Therefore, regarding authenticity in leaders in settings similar to those used in this study, these three attributes cannot be left out when defining authentic leadership.

Chapter 7

DEMOCRATISING AUTHENTICITY IN LEADERSHIP IN GHANA AND NEW ZEALAND: DISCUSSION AND IMPLICATIONS

7.1 Introduction

In contrast to the preceding three chapters, which were mainly concerned with the interpretation of empirical evidence derived from the application of Q method, this chapter now discusses the key elements derived from the interpretation relative to the main purpose of this study. The research goals were to: 1. Identify meanings and attributes of AL perceived by leaders and followers, 2. Identify attributes of AL influenced by context and 3. Specify how AL attributes relate to actions. The discussion is based on key factors and patterns identified in the interpretations documented in Chapters 4, 5 and 6 and these are used to assess AL theory in the light of other culture-based theories. Basically, this chapter looks at the key elements of AL that were empirically confirmed to be relevant to the subjects. The discussion focuses on the process by which the AL attributes actually works in promoting leadership, as well as assessing if the literature has considered these attributes of AL.

The chapter begins with a discussion of the universally preferred attributes in AL among the subjects in the two nations and then discusses the relevance of these generic findings for claims about universality in the meaning of authenticity in leadership. Following this examination of the general findings, the focus shifts to the results, which identify AL constructs specific to each country. The overall purpose of the chapter is to tease out those factors that are universal and those that are country specific and discuss what these might

mean in terms of the AL theory. It must be emphasised here that whereas some of the attributes of AL preferred by the subjects of this study validated those discussed in the AL literature, some attributes were new to AL theory.

7.2 Universally preferred attributes in AL

The meta-analysis in the form of second-order factor analysis discussed in Chapter 6 identified the most prevalent attributes that emerged as being commonly preferred by all the subjects in the two nations. These are presented in order of priority in Table 7.1, below

The characteristic of leaders who set clear goals for themselves and others was ranked as the most preferred attribute among all the subjects, followed by leaders who acted as inspirational teachers, leaders who acted fairly and then, lastly, leaders who act flexibly.

Table 7-1: Universally preferred authentic leadership attributes across the two nations and the two kinds of organisations

Leader goal orientedness
Leader openness and appreciation
Firmness and fairness
Leader transparency
Leader flexibility
Inspirational teaching

The following section discusses the attributes produced by the meta-analysis (Table 7.1) in order of importance as ranked by the subjects in this study. However, in anticipation of results relative to preferred attributes, it was relevant to briefly consider the relevant non AL literature to support the discussion.

7.2.1 Leader goal orientedness

Leader goal orientedness has been mentioned in AL models when discussing hope, a positive psychological capacity (Luthans *et al.*, 2007b). Luthans and his colleagues claimed that hope was a positive psychological capacity involving the leader's pathways that included first, identifying goals and sub-goals. Second, strategising and outlining alternative approaches to achieving the set goals. Other non AL studies (Locke and Lathan, 1990, 2002) have found that goals are motivational and led to increased performance when they were specific and accepted by the individual and when feedback was provided about progress towards the achievement of the set goals. Four mechanisms have been outlined by Locke and Latham (2002) to explain the relationship between goals and performance. First, they believed that people set goals and direct all their attention and effort towards activities that were relevant in helping to achieve the set goals and away from those activities that were irrelevant for those goals. Second, goals when set have an energising power to push people and, therefore, high goals led to greater effort than lower ones. Further, once goals were set, people developed some level of persistence especially if such goals had tight schedules. Finally, goals affected actions indirectly as they led to arousal, discovery and the use of task-relevant knowledge or strategies. Goals have also been argued (Locke and Lathan, 2002) as being a standard for judging satisfaction. That is, when people achieved or exceeded their set goals, there was an inner feeling of excitement and satisfaction while, if they were not able to achieve the set goals, they felt dissatisfied. The Path-goal theory (House and Mitchell, 1974) however, in addition to inner feelings suggested that extrinsic rewards associated with successful goal attainment were also very important.

The link between goals and performance explained why leader goal orientedness was a highly-ranked attribute preferred as being a characteristic of authentic leaders. Some of the

reasons given by the subjects were that when leaders set goals for themselves and their followers, it gave an indication of the direction in which they were going and how they would get there. The subjects believed that with such clearly defined goals, resources could be utilised to their fullest while minimising waste. This reasoning was consistent with House and Mitchell (1974) and Perugini and Conner's (2000) claim that leaders were expected to set clear goals for followers and remove all barriers to goal attainment and once subjects were clear in their minds on the kind of goals to be achieved there was an inner desire and feeling of determination to strive to achieve the goals set. Such feelings and desires brought about behaviour modifications directed towards accomplishing the task.

It was, therefore, not surprising that the subjects of this study preferred leaders who were goal oriented who would not only set goals for themselves but also encourage the desire and motivation towards achieving the goals. As mentioned earlier, the AL literature did not specifically mention that authentic leaders set clear goals for their followers. Goals were mentioned when proponents of AL were discussing hope as a positive psychological capacity. Authentic leaders were said to persevere towards goals and, when necessary, redirected paths to goals (Avolio & Luthans, 2003, Luthans et al., 2007), implicitly meaning that authentic leaders set goals because they have hope. Although, what was not clear here was whether the goals were for the leaders themselves or for their followers or both.

7.2.2 Openness and Appreciation

Leader openness has been argued to play a central role in the character of authentic leaders (Luthans and Avolio, 2003; Kernis, 2003b; Gardner *et al.*, 2005). Authentic leaders were said to display openness and transparency in decision making which was a reflection of integrity

(Gardner *et al.*, 2005) and a commitment to their core values. Such qualities are said to enhance the development of trust by the followers (Luthans and Avolio, 2003; Gardner *et al.*, 2005; Fields, 2007) and foster open and authentic relationships between followers and leaders (Gardner *et al.*, 2005). In an environment where there is openness with no hidden agendas, there was a free flow of information where everybody can operate freely without having to think twice about anything. That is, if information is freely and openly available to all employees then decisions can be made quicker and actions taken accordingly. This is pivotal for organizational innovation. In addition, May *et al.*, (2003) suggested that the openness associated with authentic leaders earned them respect from their followers because followers felt comfortable in approaching them directly with any problems or issues they wanted to discuss. Such open dialogue, apart from helping authentic leaders to empathise with followers, also has the capability to help authentic leaders stay familiar with the thinking processes of their followers at all levels. A good exchange of information can ensue from such exchanges and can result in quick solutions, another basis for innovation in organisations as leaders' and followers' problem solving abilities will be enhanced. These open and transparent exchanges between authentic leaders and their followers, according to Henderson and Hoy (1983), created an open organisational climate where people were real to each other in all interactions. Such an organisational environment has also been argued (Poole and Ven, 2004) as being conducive to fostering organisational innovation.

Leader openness and appreciation was the next core attribute preferred by the subjects of this research shared across cultures. The subjects of the study preferred leader openness as an attribute of AL because they believed that when a leader was open there was free flow of information which they believed can create a healthy environment. However, the subjects did not only want leader openness, but also leaders' appreciation of followers' contribution.

They indicated that when individuals are appreciated it meant their contributions were valued by leaders. This alone can boost self-confidence, enhance leader-follower relationship and act as motivation.

The inclusion of leader openness as a preferred AL attribute by the subjects validated the attribute in the AL literature.

An observation made here regarding the preference for leader appreciation and inspirational teaching (discussed previously) by subjects alluded to the fact that the subjects were concerned about leader motivation. By implication the subjects desired some element of a transformational approach in authentic leaders. Burns (1978) claimed that transformational leaders are the ones noted for using charisma, inspiration and intellectual stimulation to motivate their followers to give of their best. However, in contrast to the above, May *et al.*, (2003) claimed that authentic leaders were not necessarily transformational, visionary or charismatic but when given the chance they changed the course of history for individual followers and organisations.

However, the leader appreciation part of this preferred AL attribute has not been mentioned in the AL literature and must be validated in other contexts.

7.2.3 Firmness and fairness

Leader fairness was one of the attributes of AL that has received much attention by proponents of the AL theory. For example, May *et al.*, (2003) suggests that authentic leaders were fair because they did not take self-serving actions or those that are most popular with their followers. Rather, they weighed both sides of issues and took into consideration all

alternatives available and then went with what was right, fair and just for all parties involved, making all the reasoning behind their decisions transparent. Howell and Avolio (1992) however, believed that authentic leaders' fairness stemmed from their concern for the welfare and common good of their followers and their organisations, while Kernis (2003b) felt it was an act that showed their genuineness.

Leader fairness was the next ranked attribute desired by the subjects in this study as a core aspect of authentic leaders shared across cultures. Adding leader fairness as a preferred attribute in authentic leadership showed that the subjects in this study were also concerned about leaders doing what was right and just for everybody without being selective and biased as this can create discontentment among employees. This suggested that leader fairness as an attribute of AL was universally preferred among the subjects of the study.

However, it must be stressed here that, the subjects in this study did not only believe that fairness was a part of authenticity in leaders but also believed being that firm was important. The subjects believed that when leaders were firm they were consistent in behaviour and in decisions they made. They considered this very important because in their opinion authentic leaders did not waver in their decisions or behaviour. Therefore, when leaders were fair and firm, decisions they made will not change and even if they did there will be good explanations and alternatives made available for all to see and to choose where necessary. The AL literature was silent on, or did not consider, firmness as being important.

7.2.4 Transparency

Transparency was another attribute that proponents of the AL model (Luthans and Avolio, 2003; Kernis, 2003a, 2003b; Avolio and Gardner, 2005; Gardner *et al.*, 2005; Illies *et al.*,

2005) suggested as being associated with authentic leaders. Authentic leaders have been described having a good knowledge of themselves, their core values, beliefs and desires (Kernis, 2003b) and such understanding formed the basis of behaving transparently with associates (Gardner *et al.*, 2005). Further, in behaving transparently, Avolio and Gardner (2005) claimed that authentic leaders considered the relevant sides of the issues at stake and objectively took the option that would not give one party more benefit over the other in making decisions.

Leader transparency was one of the most preferred AL attributes for the subjects in this study. The subjects believed that for a leader to qualify for the AL title, they must be transparent in their dealings with followers in everything including admitting when they were ignorant of some things. An interesting point here was that the AL literature discussed transparency in such a way that skewed it towards leader disclosure of information and objectively making choices that did not give one party some advantage over others (Avolio and Gardner, 2005). However, in addition to the above, the subjects preferred their authentic leaders to go further, to even admit ignorance, regarding issues they have no knowledge of, when dealing with followers; this part of transparency was not explicitly mentioned in the AL literature and needed further validation.

7.2.5 Leader flexibility

The AL literature said that leader flexibility was a part of hope (a psychological capital) (Luthans and Avolio, 2003; Clapp-Smith *et al.*, 2009) that authentic leaders possessed. And by being hopeful (Luthans and Avolio, 2003; Clapp-Smith *et al.*, 2009), authentic leaders were said to persevere towards goals and, when necessary, they changed or redirected their

paths to goals. Flexibility was therefore implicit here, i.e., being ready to redirect pathways to goals.

Flexibility in terms of finding several ways to achieve goals and taking on board the views of followers was the next most highly ranked attribute preferred by the subjects of this study across cultures. The subjects believed that when leaders were flexible and can take on board other ideas, it helped clarify goals including those that leaders set for themselves. It also has the ability to reduce the time it takes to achieve goals. This explanation showed, there was a clear indication of the subjects' active role in the AL process and their willingness to contribute their ideas towards goal achievement. This became clear even as they believed that their contributions have a tendency to help clarify the goals leaders set. It appeared that the subjects were alluding to the idea that leadership was not the sole responsibility of the person in-charge but something that can be distributed if followers were given the chance to share ideas.

The AL literature only acknowledged the flexibility of authentic leaders when it came to changing pathways towards goal achievement, but what was not clear here was whether or not they allowed follower input into the new change of direction or when setting the initial goals they allowed followers to contribute to coming up with the goals. Further, flexibility of authentic leaders, as mentioned in the AL literature, only came up when hope was being discussed but not as a standing attribute by itself as preferred by the subjects of this study. This new addition needed to be validated in other contexts.

7.2.6 Inspirational teaching

Inspiration was an attribute argued as being associated with charismatic leaders (Steers *et al.*, 1996). Leaders with such attributes were said to have the ability to appeal to followers' emotions and raise their enthusiasm (Steers *et al.*, 1996; Ensari and Murphy, 2003). Further, leaders with such attribute expressed confidence in the abilities of their followers. In return, followers showed strong loyalty and confidence in such leaders and were motivated to go beyond their self-interest (Ward, 2006). Bass *et al.*, (1987) suggested that such leaders, apart from the admiration they received from followers, were able to stimulate the cognitive processes of followers and motivate them to act for the collective good of the community they belonged to.

Inspirational teaching was indicated by the subjects to be one of most preferred attributes shared across cultures that they believed formed part of the description of an authentic leader. That is, the subjects believed that authentic leaders should have the ability to persuasively communicate the confidence they have in their followers; this they believed can inspire followers to give their best, as identified by Weber (1947). For the subjects, to be authentic, leaders must deliberately stimulate followers' intellectual powers by giving them messages geared towards bringing them (the followers) to a conscious realisation of what they were capable of and, in so doing, followers will be sensitised to their own abilities and be quickened to act. This preference by the subjects of this study conformed to the claims made about charismatic leaders. By implication, the subjects preferred charisma as an attribute of AL. However, this did not mean that the subjects in this study were not capable of doing things by themselves without being given some inspiration, but they appeared to believe that if an individual was constantly given inspirational messages expressing some

confidence in them as having the ability to go beyond their present state, such people were energised to act accordingly to meet the confidence expressed in them.

The AL literature did not explicitly discuss inspirational teaching as found in this study. AL theory, however, mentioned that authentic leaders encouraged their followers to imitate their desirable attributes. It must be pointed out here, that, there was a difference between leaders projecting themselves as a kind of ‘idol’ and encouraging followers to imitate them and leaders directing attention to the potential in followers and giving them inspirational messages to bring them (the followers) to the conscious realisation of their own capabilities. This new finding needed further investigation and validation in different contexts.

The findings also brought out three attributes, shown in Table 7.2, that the subjects believed were not part of authenticity in leaders. Table 7.2, bossiness on the part of leaders was mentioned as not being a character or an attribute of authentic leaders. The subjects believed that being bossy was directly related to arrogance and disrespect which prevented team building and team work.

Table 7-2: Subjects’ view of attributes uncharacteristic of authentic leadership across cultures

Bossiness
Avoiding pleasing others
Discussing personal issues

This expectation of the subjects confirmed the view of Mayer *et al.*, (2005) that authentic leaders by their very nature, were not arrogant but humble and did not take centre stage or demand anyone’s attention. By implication, the subjects acknowledged the essence and

strength of team effort in achieving organisational goals but, they also believed that it will take a leader who was not bossy or arrogant to harness each member's strengths for positive organisational outcomes. Further, the subjects believed that to be authentic meant leaders must act dispassionately without fear or favour regardless of external pressures, that is, not acting to favour one party more than the other. This was what Kernis (2003b) referred to as unbiased processing of information or balanced processing by Avolio and Gardner (2005). That is, authentic leaders were able to objectively (putting aside their own biases) assess various sides of issues before making a decision without giving one individual or party undue advantage over others, because they have the ability to resist external pressures on them (Kernis, 2003b). This finding was very important as the subjects would invariably expect their leaders not to act in ways that gave undue advantage to others to the disadvantage of others. If leaders were seen as biased in their decisions or actions it might have a negative impact on the subjects and affect their performance on the job.

The last item in Table 7.2 showing what was not a character of AL was discussing the personal issues of followers. However, it was interesting to note that the literature depicted authentic leaders as having the welfare of their followers at heart and showing interest in followers' personal affairs with the aim of encouraging them to be the best they can be (Harter, 2002; Luthans and Avolio, 2003; Kernis, 2003b; Avolio and Gardner, 2005; Gardner *et al.*, 2005). This meant authentic leaders show an interest and even discuss personal issues with their followers all with the aim of getting to know them in order to tailor their relationship with each follower. However, in this study, the subjects believed otherwise. They felt that authenticity in leaders did not include discussing the personal issues of followers. The subjects believed that every issue discussed with leaders must be work related and nothing outside the work. This finding deepened the understanding of the

desirable attributes associated with AL across cultures in this study and needed further research to validate it.

Up to this point, it was apparent that most of the identified attributes that this study found were consistent with the authentic leadership literature but with some significant departures. To the subjects of this study, for a leader to be authentic meant that a leader sets clear goals for him/herself and the followers, was an individual who was open and appreciative, firm but fair to everybody without any bias whatsoever and transparent in all dealings with others and can always come up with different ways and approaches to achieve the set goals while inspirationally teaching their followers. This summation of the attributes of AL addressed the first objective of the study i.e., to identify and determine the meaning of authentic leadership as perceived by leaders and followers in Ghana and New Zealand.

The implicit meaning (theory) held by followers about leadership plays a vital role in the assessment of leaders in the work place. For example, researchers (Phillip and Lord, 1981; Meindl *et al.*, 1985; Cronshaw and Lord, 1987; Lord and Maher, 1991; Awamleh and Gardner, 1999) have suggested that followers match leaders with implicit models of what was good or authentic in leadership. This must be given closer attention as the subjects made leader assessments based on this subjective meaning regarding what they considered as authenticity in leaders. The importance of followers' expectations for perceived leader effectiveness cannot be overemphasized. Studies (Peters and Austin, 1985; Kouzes and Posner, 1987; Locke and Lathan, 1990; Brown and Peterson, 1993; Parham, 1994; DeGroot *et al.*, 2000) have shown a direct relationship between followers' perception of leaders' effectiveness and followers' positive outcomes such as organizational citizenship behaviour, job satisfaction and commitment.

Following on from the above, it must be noted that subjects in Ghana and New Zealand rated their leaders at their respective work places based on their particular understanding of the meaning of authenticity in leaders. Therefore, this meaning attributed to authenticity must be given due consideration by organisations as this can go a long way to increase the desired organisational outcomes. The argument here was that, the identified authentic leader attributes in this study are positive expectations the subjects in this study would like their leaders to exhibit in the leader-follower exchanges at their work place. The implication here was that if the subjects found these attributes in their leader at the work place, they would feel comfortable building a good and positive personal relationship with their leader. Such relationships were basically founded on trust. Some of the preferred identified authentic leadership attributes in this study, e.g., openness and fairness have been identified in the literature as being antecedents to building trust.

Butler (1991) found ten antecedents to trust among which were: leader availability, competence, fairness, and openness. Other studies, for example, Hart *et al.*, (1986) identified three factors: integrity, fairness and openness of management as forming the basis of trust and Gabarro (1978) found nine bases of trust and prominent among them was leader openness. For how these encouraged the building of connections between leaders and followers, McAllister (1995) suggested that as followers received, saw and benefit directly from leader openness, they also reciprocate and it was in these interpersonal exchanges that trust is firmly grounded. That is, both the leader and the follower made emotional investments into the relationship, which expressed genuine care and concern for the welfare of each other, and therefore, trust was built.

By ranking leader fairness and openness as part of the universally-preferred attributes of authenticity in leaders, the subjects in this study indicated that they would like to work with

leaders with whom they can build trust and enjoy high positive organisational outcomes with, as argued in the trust literature. When there was trust in an organisation, employees worked freely without having to watch their backs, so to speak, and they knew they were likely to give and receive evidenced-based accounts about every situation from their colleagues and leaders. Such organisational environments have been argued to promote innovation (Poole & Van de Venn, 2004) and desirable organisational outcomes such as commitment, citizenship and high employee performance (Mayer *et al.*, 1995).

In summary, the evidence produced in this study has validated some of the attributes that were argued as being part of authentic leadership. However, some new preferred attributes that were not mentioned in the literature as being part of the characteristics of authentic leaders have been found in this study. These attributes included being a good listener, leader openness, appreciation of subordinates' efforts and contributions, and being an inspirational teacher. Further, the research also found the contextual and/or cultural specificity of the preferred authentic leadership attributes. The next section discusses these attributes of AL that are cultural and/or contextually specific for the two nations and the organisations.

7.3 Organisationally specific preferred authentic leader attributes

The second-order factor analysis showed that certain preferred AL attributes although shared culturally were specific to specific organisations and nations. In this context and/or culturally specific preference, this part of the findings affirms the emic (Dorfman *et al.*, 1997; Peterson and Hunt, 1997; Den-Hartog *et al.*, 1999) part of AL. That is, this section assumed that in addition to the universally preferred AL attributes, there were other preferences of

AL that were context-specific and were not comparable. This section identified and discussed those specific contextually and culturally AL attributes and the implications they have on the meanings given to authenticity in leadership in the identified contexts and cultures.

7.3.1 Contextual factors for university subjects across nations

The empirical evidence showed that there were some organisationally specific preferred attributes regarding authenticity in leaders that were shared across the two cultures (see Table 7.3). The university subjects in Ghana and New Zealand prefer leader encouragement and support and leader confidence in who they are so that they can help followers to also know who they are.

Table 7-3: Preferred AL attributes specific to university subjects

Encouragement and support
Confidence in who they are and ability to help others know themselves

The AL literature did not explicitly identify that authentic leaders were being encouraging or supportive of followers per se. However, explaining follower encouragement in the AL literature was mentioned when authentic leaders were said to encourage their followers to imitate their (leaders) authentic behaviours such as self-disclosure, transparency and openness (Clapp-Smith *et al.*, 2009).

The university subjects across cultures specifically preferred leader encouragement and support as an attribute of AL. They believed that when leaders encouraged and supported their followers, it would build follower confidence on the job and their roles in the organisation. The university subjects claimed that there were several challenges associated with work and when leaders encouraged and showed support to followers it meant they understood the situation and were ready to lend a hand to help followers through. That meant for the university subjects, leader encouragement must extend beyond pointing followers to being imitators of leaders (as suggested by the AL literature), to leaders empathizing with followers and lending a hand where necessary to help them (followers) through challenges that arose on the job. The implication here was that leader encouragement must not be implied as an attribute but must be core attribute and also must be extended to include support. This new findings must be validated in a different university context.

Leader confidence or efficacy was identified in the AL model as a positive psychological capacity possessed by authentic leaders and being beneficial for goal achievement (Bandura, 1997; Stajkovic and Luthans, 1998; Luthans *et al.*, 2006; Luthans and Youssef, 2007; Luthans *et al.*, 2007a). "Leader confidence has been described as a positive belief or convictions about an individual's abilities to mobilize the motivation, resources or courses of action needed to successfully execute a specific task within a given context" (Stajkovic and Luthans (1998), p 66). The success achieved as a result of possessing confidence according to Luthans *et al.*, (2006) was because confidence has the ability to elicit positive emotions, which was a powerful driving force regardless of the challenges encountered. It was therefore not surprising that leader confidence was positively related to follower performance (Clapp-Smith *et al.*, 2009).

The subjects in the university believed another attribute that characterised leader authenticity was confidence. They wanted leaders who were confident in themselves and the role they play in the organisation and alleged that if a leader was not confident in his/her or abilities and who they were then they were not leaders. This could be attributed to the nature of expectations and demands placed on the employees in such an environment. Employees in such organisations were expected to exhibit independence in every area of their work, as academics were professionals who did not need to be told what to do – the leadership task here was, therefore, quite different.

7.3.2 Contextual factors for NGO subjects across nations

Like the university subjects, the NGO subjects also shared specific desired attributes across cultures. Notable among those found in this study were leader commitment to work and to the people working with them and approachable leaders with whom they can discuss issues, as presented in Table 7.4, below.

Table 7-4: Preferred AL attribute specific to NGO subjects

Commitment to the work and to people working with them
Approachability for discussions
Good listening

Leader commitment to the work and to the people working with them was not explicitly mentioned as being part of the authentic leader construct in the AL literature. However, that part of the AL construct concerned with seeking the welfare of followers and encouraging them to imitate their (leaders’) good virtues could be interpreted as commitment to the followers. The NGO subjects believed that when leaders were committed to the work and

the followers, they (leaders) were willing to seek the welfare and well being of followers and would not deliberately do things to hurt them. By showing commitment, according to the subjects, leaders get in return follower commitment and this they believed was necessary for organisational development. With this finding, the claim that authentic leaders have the welfare and well being of followers at heart was validated.

Leader approachability, like commitment, was also not discussed directly in the AL literature. It was implied in that part of leader openness associated with authentic leaders where followers can easily approach leaders and discuss issues.

The NGO subjects preferred leader approachability as an attribute of authenticity in leaders. The subjects suggested that when leaders were approachable, it was easier to get as much information as practicable to enhance their job. This they believed can allow for quick feedback and productivity. It seemed that the nature of the NGOs may account for why the subjects believed that leader commitment and leader approachability was an attribute of AL. The subjects mentioned that the nature of the processes, procedures and protocols their job demands are too many to keep abreast of and required constant consultation with the leader and, therefore, if leaders were not approachable and committed it would be difficult for followers to give of their best. These new findings need to be validated in similar organisations in other cultures.

Good listening was self-directed active involvement in a conversation (O'Malley *et al.*, 1989; Bacon, 1992). That is, a listener empathised by following and trying to understand the message being delivered by a speaker's words, by actively responding to questions, signalling interest in the conversation to encourage the speaker, not unnecessarily interrupting or distorting the speaker, keeping eye contact and re-stating or summarising key points to show understanding. However, this did not necessarily mean the listener has to

agree with what the speaker was saying (O'Malley *et al.*, 1989; Bacon, 1992). One of the advantages that went with being a good listener according to Bacon (1992) and O'Malley *et al.*, (1989) was the encouragement of dialogue and expression of appreciation on the part of the speaker and this encouraged trust to develop between the parties involved.

Good listening was the next universally preferred attribute by the subjects in the NGOs across cultures. The subjects of this study believed that good listening was an attribute associated with authenticity in leaders. When leaders' listened to followers attentively and actively showed interest in whatever the followers presented to them, according to the subjects they (leaders) will get to know the followers' concerns, fears and frustrations and can develop strategies to help them. Followers will also get to know more of the leaders concerns.

Further, the subjects believed that if leaders were good listeners, apart from leaders being in a position to help solve a challenge that can grow big and affect followers' performance on the job, they were able to build some confidence in their followers by directly being part of the solution to whatever challenge that was presented. They also believed that sometimes there may not necessarily be a problem but followers just want to have somebody to hear them out to make them feel good and the sense of having their leader being ever ready to listen probably did not contribute anything, and not having the ability to help but to listen could deepen trust between leaders and followers. It was also a sign that the leaders have followers' interests at heart.

The AL literature suggested that authentic leaders have the welfare and well being of their followers at heart. By implication, being concerned about followers' welfare and well being could include having the time and patience to listen and empathising and helping out where necessary but the AL literature did not mention categorically that authentic leaders were

good listeners as the subjects of this study have indicated as being part of authenticity in leaders. This was a new addition which needed to be validated in other areas.

7.4 Nationally specific preferred AL attributes

This section discusses the preferred AL attributes that were found to be specific to the subjects in the two nations. The findings presented in this section confirmed the impact of national culture (Hofstede, 1980) on the subjective interpretations and understandings of situation that individuals encountered.

7.4.1 Contextual factors for New Zealand subjects

The findings showed that certain attributes as being specific to the subjects in New Zealand regardless of the organisation they work for, as shown in Table 7.5. The New Zealand subjects preferred leaders who they perceived as knowledgeable who can help them achieve their goals regardless of the fact that such leaders were seen as arrogant. This finding was interesting because one of the universally agreed on attributes that was not part of authentic leaders was arrogance. However, when it came to leader knowledge, the New Zealand subjects did not appear to be bothered about any arrogance. This suggested that leader knowledge was a big issue in New Zealand.

Table 7-5: Preferred authentic leadership attributes specific to New Zealand subjects

<p>Knowledgeable even if arrogant Confidence in representing organisations and role in it Non judgemental about followers and others</p>
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The New Zealand subjects expressed how they wanted authentic leaders to display knowledge. They believed that this knowledge must manifest in fulfilling their (leaders') role in the organisation and the leader should have the ability to impart such knowledge to followers. The authentic leadership literature was silent about this aspect of AL. Authentic leaders have been argued to have the welfare of their followers in mind and to strive to encourage followers to be like them (Harter, 2002; Luthans and Avolio, 2003; Kernis, 2003b; Avolio and Gardner, 2005; Gardner *et al.*, 2005). This part of the AL construct was more or less pointing followers to imitate the ideals and standards of the authentic leader. But the New Zealand subjects wanted something that goes beyond just being encouraged to imitate the leader, to the leader making a conscious and deliberate effort to directly impart knowledge as well.

Further, a leader's confidence in representing the organisation and their role in it were also mentioned by the New Zealand subjects as another preferred attribute they felt defined authenticity in leaders. Leader confidence in their role and in representing the organisation has been identified as self-efficacy, a positive psychological capacity that enabled leaders to mobilize the motivation and resources to execute a course of action successfully within a given context (Stajkovic and Luthans, 1998; Luthans and Youssef, 2007; Luthans *et al.*, 2007b). This meant for the New Zealand subjects, authenticity in leaders also included the notion of a leader who was self-motivated and can mobilize resources to achieve success in addition to passionately representing his/her organisation in any given situation.

Finally, the New Zealand subjects believed that authentic leaders were non judgemental about people. That is, in the minds of the subjects, authentic leaders were accepting without discrimination. Although the AL literature mentioned fairness as one of the characteristics of authentic leaders, being non judgemental and accepting of all people regardless of race, gender, religion or ethnic background has not been mentioned.

7.4.2 Contextual factors for Ghanaian subjects

Like the New Zealand subjects, the second-order factor analysis showed that the Ghanaian subjects also had specific preferred AL attributes. Two attributes that were specifically preferred by the Ghanaian subjects alone regardless of their organisation were God-fearing and objectivity and justice, as presented in Table 7.6, below.

Table 7-6: Preferred authentic leadership attributes specific to Ghanaian subjects

God-fearing Objectivity and justice
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The Ghanaian subjects believed that being God-fearing forms a core part of authenticity in leaders. This was because they feel that if a leader was God fearing he/she will possess all the desirable qualities such as being understanding, empathic, supportive, and encouraging to mention a few. Ghana was a high power distance country that was classified as highly religious (Hofstede, 1980). It may be that the ability to fear a common God may help bridge this power gap – the distance between leaders and followers pales into insignificance when

compared to the distance between them and their God. This may well contribute to the importance of this factor. Also, in Ghana, God was regarded as a caring and benevolent Supreme Being and, therefore, if a leader is presumed to be God-fearing then possibly he/she was perceived to exhibit these benevolent characteristics associated with God. This was consistent with the human oriented leadership findings of Wanasika *et al.*, (2010) in sub Saharan Africa (which Ghana forms part) that when leaders were perceived as being supportive and considerate exhibiting compassion and benevolence for followers they were regarded as great leaders in sub Saharan Africa.

Objectivity and justice was another preferred authentic leader attribute specific to the Ghanaian subjects. The subjects felt that for a leader to be authentic, he/she must be free from his/her own biases in making decisions and must be fair and just in every situation. This has been identified in the authentic leadership literature as an attribute of authentic leaders.

In summary, this section discussed empirical findings that were specific to each of the two nations and each of the two types of organisations used in this study. Knowledgeable leaders, regardless of whether or not they were arrogant, leader confidence in representing the organisation and their role in it and leaders being non judgemental were found to be specific to the New Zealand subjects. Whereas, their Ghanaian counterparts felt being God-fearing and showing objectivity and justice in decision making are important for authenticity in leaders. Similarly, certain attributes were also found to be specific to the organisations used in this study. For example, the university subjects believed that leader encouragement and support as well as leader confidence in who they are and having the ability to help others know themselves were part of authenticity in leaders. In contrast, their NGO counterparts see leader commitment to the work and those working with them in addition

to leader approachability characterises authenticity in leaders. By these specific preferred attributes, these empirical findings validated the context and/or cultural specificity of certain desirable leadership attributes.

All the discussed findings addressed the research objective regarding the contextual influence on the understanding of AL as outlined for this study.

7.5 Implications for an AL model plus three conditions for AL

This study offered several significant implications for AL theory and future research. First, the study extended AL theory relative to the meaning giving to AL and extended some attributes that the AL literature has indicated were characteristics of authentic leaders. Luthans and Avolio (2003) indicated that the attribute of hope that authentic leaders have, was a positive psychological capital, which enabled them to persevere towards the achievement of goals and when necessary redirect pathways to goals. This implied that authentic leaders set goals and persevered to achieve them but this study explicitly extended AL theory and research by adding that authentic leaders were goal oriented and set clear goals for themselves and their followers and also helped followers directly to achieve the set goals. Similarly, two other attributes of inspirational teaching and good listening which were not originally mentioned as being characteristics of authentic leaders, have been found in this study to be an important part of the AL construct. This also extended the characteristics of authentic leaders in the AL theory. Other extensions have been made; for example, proponents of AL theory (Harter, 2002; Luthans and Avolio, 2003; Kernis, 2003b; Avolio and Gardner, 2005; Gardner *et al.*, 2005) have argued that authentic leaders were fair in all their dealings with followers and in their decision making. However, this study

found that subjects not only believed that fairness was a characteristic of authentic leaders but also firmness. Further, authentic leaders were argued to display openness and transparency in decisions and actions. But this study has extended the openness to include appreciating follower efforts and contributions. A similar picture was also supported regarding encouragement of followers by authentic leaders as indicated in extant AL theory. This study extended the encouragement part of the AL theory to include direct leader support for follower activities.

Implicit in the majority of extant, AL theory was the notion that AL theory has been argued as being universally applicable in all contexts and cultures. This study supported the claims of the AL literature but some extensions of AL attributes were made based on the findings of this study to suit the individual contexts of the organisations used. Across cultures, the study found that leader goal orientedness, openness and appreciation, leader firmness and fairness, transparency, leader flexibility, and inspirational teaching, were preferred as constituting authentic leadership in this study, as shown in Figure 7.1, below.

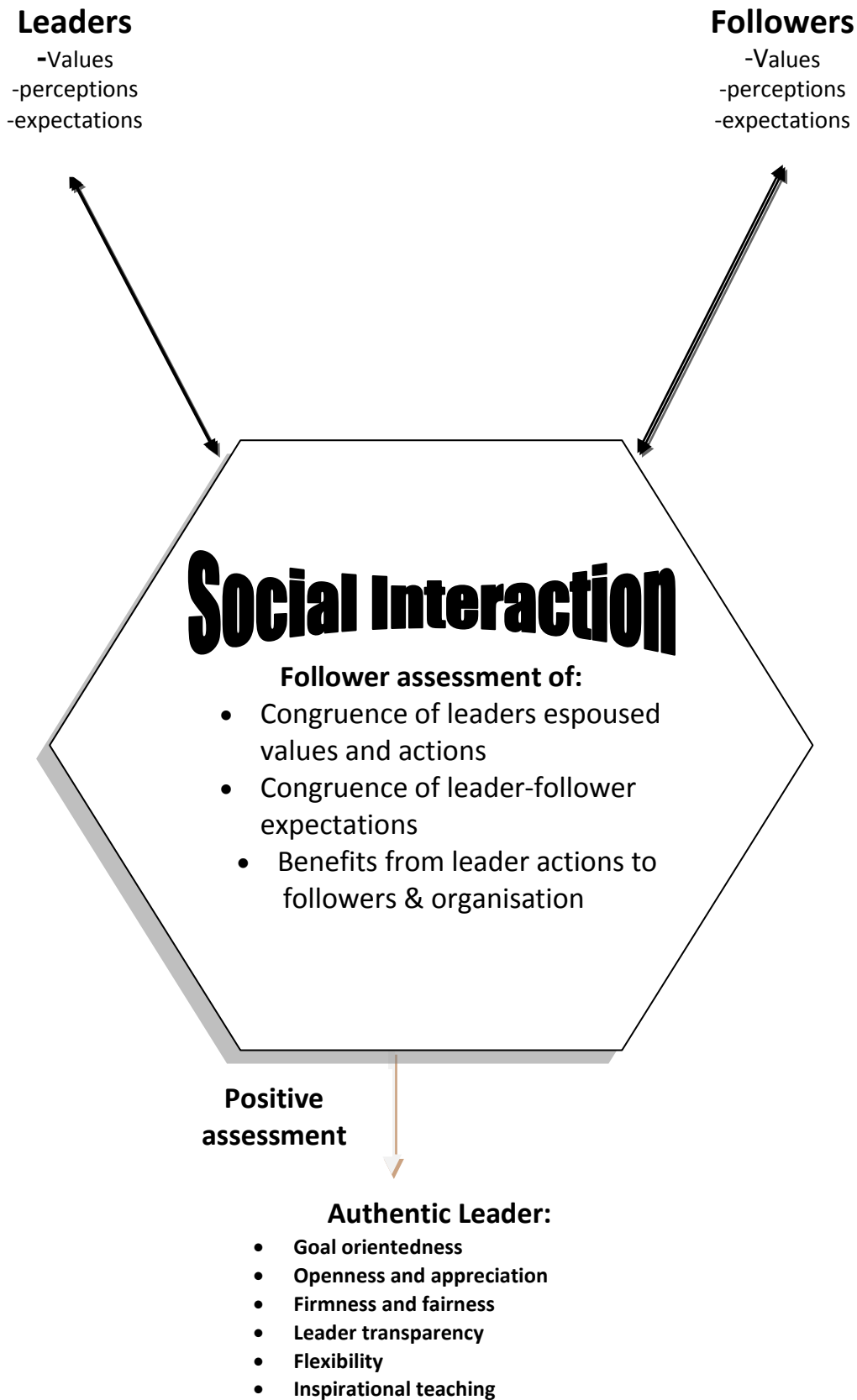


Figure 7-1: Interactional model of AL identifying key attributes preferred by followers before bestowing AL on leaders

Therefore, in defining AL in the organisations used for this study or similar ones in different contexts, these identified characteristics cannot be ignored. Further, relative to AL theory, this study supported the proposition that authentic leaders possessed positive psychological capital such as hope and optimism (Luthans & Avolio, 2003). That is, authentic leaders persevered towards the achievement of goals and, when necessary, redirected the pathways to reach goals set. The study extended the flexibility part of hope authentic leaders were said to possess. Flexibility was found not only in redirecting pathways, but also in listening to, and taking on board, followers' contributions.

The study also found that there were additional organisationally specific preferred AL attributes, i.e., in university contexts across nations leader encouragement and support as well as leader confidence in who they are and also helping followers to know who they are is characteristic of authentic leaders, which were specifically preferred by subjects in such organisations while subjects in the NGO preferred leader commitment to the work and those working with them and leader approachability and good listening as being the contextually preferred AL attributes in such organisations. This finding indicated that apart from the universally preferred AL attributes certain organisational contexts by virtue of the nature of the work involved would prefer additional AL attributes that need to be taken into consideration when defining AL in such organisations.

Also, relative to AL theory, this study introduced a cultural dimension into the study of authentic leadership. Past studies in AL have been largely limited to the western cultures (especially the USA) and very few to developing countries. However, this study supported specific AL applications to Ghana, a developing nation, and extended it to include a cultural dimension. The Ghanaian subjects mentioned that authenticity in leaders includes being God-fearing. This was specifically desired by the subjects in Ghana.

It must be noted also that Kernis' model that was heavily relied on when studying AL did not give much attention to follower subjectivity in defining the AL construct. As much as some of the attributes discussed by Kernis' (2003b) have been validated as universally preferred in this study, it would be more revealing if followers' interpretation and understanding regarding AL were taken from other cultural contexts in order to validate the universal applicability of the AL construct.

Further, national culture theory proponents (Hofstede, 1980; Trompenaars and Hampden-Turner, 1997; House, 2004) have argued that due to differences in national cultures, expectations and preferences differed because of differences in prioritisations in value systems. This study suggested that this was always not true as different subjects in different cultural contexts and different organisational contexts have been shown to have some shared preferences for desirable attributes regarding authenticity in leadership raising support for the etic-leadership (Bass, 1990; Dorfman *et al.*, 1997; Rao *et al.*, 1997; Casimir and Waldman, 2007) stance. In addition, by showing some contextually-specific desired attributes for organisations and nations, this study supported the claim that variations in contexts and cultures supported the emic-leadership (Hofstede, 1980; Dorfman *et al.*, 1997; Peterson and Hunt, 1997; Den-Hartog *et al.*, 1999; Hofstede, 2001; House, 2004) stance. On balance, this study provided evidence in support of both the etic and emic approach and suggested that a more balanced approach would be useful.

This thesis is one of the first attempts to apply the Q method to empirically study the meaning of authentic leadership in a cross-cultural and cross contextual setting using a developed nation (New Zealand) and a developing nation (Ghana). While there was increasing interest being shown internationally in the various contextual meanings given to authentic leadership and its influence on the authentic leadership process, such studies are

rare in the AL literature. This thesis will bring some specific and new dimensions of authentic leadership – such as good listening, firmness, appreciation of follower effort and contributions, flexibility in listening to and taking on board follower contributions – to the academic and public audience.

This study also has several implications for business practice. The organisational contexts examined in this study occurred in most countries so it should be possible to apply the results in such contexts when leaders wanted to know what their followers meant when they talk about authenticity. This was especially true in trying times like these in our world today where serious questions have been raised regarding the ethical and moral aspects of leadership. It would be interesting to know the subjective meanings and understandings employees have regarding authenticity in leaders and by adopting such understandings into leadership training could help reduce, if not completely eliminate, some of the ethical and moral challenges facing leaders today and could also help produce several desired organisational outcomes.

For goal setting, the findings not only showed that employees wanted leaders who set goals for themselves but also for their followers and became part of the follower goal accomplishment. By gaining such understanding, leaders would not only set goals for their followers and expected them to achieve the set goals by themselves, but also they would rather help clarify the goals for the followers and give them the needed help and support towards the accomplishment of the set goals. In so doing, leaders could get to know more about their strengths and weaknesses and help build them up for higher goal achievements in the future.

In addition, by getting to know what employees mean by authenticity, it was easier for leaders to be effective by developing strategies regarding their leadership processes to meet

such understandings of the implicit meanings of authenticity held in the minds of their followers and hence build trust in their followers. Research (e.g., Nye & Forsyth, 1991, Phillip & Lord, 1981, Lord and Maher, 1991, Meindl *et al.*, 1998; Cronshaw and Lord, 1987, Cantor and Mischel, 1979) has indicated that employees compared leaders' behaviours to their leadership prototypes and assessed leaders as good, bad, authentic or inauthentic. Based on their assessment, if leaders' behaviours aligned with what they (employees) implicitly hold as authentic, it was more likely for them to rate such leaders as effective and then develop some level of confidence and trust in leaders which can produce positive leader-follower interactions and desired organisational outcomes.

Lastly, authentic leadership training for leaders in similar organisations can be organised by taking into consideration the findings of this study. Trainee leaders, could be taught good listening and positive thinking techniques as part of their leadership training programme, as these in addition to other techniques, would help them get the confidence and trust of their subordinates.

7.6 Limitations of the study

As discussed in earlier chapters, the authentic leadership construct was a behavioural attribute that a leader exhibited during his/her interaction with followers but was not a trait. That is, as leaders interacted with followers, they exhibit signs of self awareness as they openly discussed their weakness and strengths with followers and encouraged them to do the same; they processed information in an unbiased manner by looking at both sides of issues and acting accordingly without regard to either the rewards or punishments that went with their actions. They acted on their word all the time and they exhibited genuineness in

all their relationships with followers. Therefore, it would appear that the only way to study authentic leadership was by studying the interactions between leaders and followers. Hence, soliciting self-reported information from leaders' and followers' alone seemed not enough to answer the research question for this study. Thus, the first limitation of this study derived from the methods used which recorded self-reported information taken from leaders' and followers' own accounts. The interaction part of the construct could possibly be better examined using participant observation, which was not part of this research design. However, this did not override the relevance of the information given by the leaders and followers since they were participants in the interaction and should be able to give an accurate report of it.

Secondly, the selected Q statements used were expressed in terms that would readily be understood by followers rather than leaders. Some statements seemed to favour those who considered themselves followers more than those who considered themselves as leaders. Most of the statements were preferences for certain leader behavioural characteristics rather than what leaders would actually do or choices they may make in given instances. The issue here was whether this focus of the statement influenced the result. For example, it may have giving some discomfort to those who considered themselves as leaders. However, some statements were oriented to leaders. Further, many leaders would have been followers at some stage in their careers and so would readily understand the issue in each statement.

Another limitation concerned the scope of this study. The main aim of the thesis was to uncover leaders' and followers' perceptions of authentic leadership and use the new findings to extend the authentic leadership theory. The subjects were asked to self-classify themselves after they had completed the Q sort as either leaders or followers. The

respondents did the self-classification but this study did not consider in detail the social and historical development of the subjects regarding the category in which they saw themselves. These issues require a longitudinal study for each subject.

Further, the choice of participants from a variety of functional and dysfunctional organisations would have produced much richer information about AL under the assumption that different kinds of leadership might be implicated in such organisations. However, this limitation was not strong enough to discount the AL insights produced by this study.

The study included certain types of organisations and it seemed reasonable to expect that if the method were used in different types of organisations, then different results would come to light. The Q method has been criticised as not yielding the same results when repeated on the same person and, therefore, its reliability was questioned (Cross 2005). However, in studying public perceptions of natural character in New Zealand, Newton et al.,(2002) found that the public perceptions of what constituted nature were remarkably stable. Also, Brown (1980) maintains that Q sort can be replicated with 85% consistency up to a year later. Therefore, this issue was not a serious problem.

Again, the Q method has been criticised as not producing generalizable findings due to the non-random nature of the samples used (Chinnis *et al.*, 2001). However, like all qualitative techniques the Q method can be employed to produce questions for a large-scale randomized questionnaire survey, the findings of which can be generalised. The aim of qualitative research was to be able to generalise to the theory, not the population as the findings derived from qualitative studies produced further evidence that deepened the understanding of the theory. Further, in clarifying the basis for qualitative generalisation using research approaches, including the Q method, which identified shared culture, Fairweather and Rinne (2012) argued that since some methods identified patterns or ideal-

typical structures of meanings in social life were generalizable. Accordingly, the findings in this study can give an indication of patterns that existed in any given university and NGO population elsewhere. A case can also be made that since attributes of AL were found to show across all the settings in the study, these attributes would also occur in other similar settings.

7.7 Future research

In considering possible themes for future research stemming from this thesis, the following areas were indicated: extending the thesis by studying and comparing gender in various organisations; comparison of the meanings leaders alone gave to authenticity to those of their followers; extending the thesis to other business settings such as sole proprietorship, joint ventures (in the formal and informal sectors), national and multi-national organisations, government and nongovernmental. It would also be interesting to extend the thesis to compare organisations in different political systems such as military rule, democracies, socialist regimes, and South East Asian Confucian systems.

In order to introduce a much wider diversity for empirical observation towards a cross-cultural analysis, subsequent research might use more than two nations and more than two functional and dysfunctional organisations. Such an extension into more organisations in different countries might yield different desired and preferred attributes that might validate some of the findings in this research or bring out new dimensions. However, carrying out such a study requires taking into account contextual preferences specific for each nation.

Further, to throw more light on the self-reporting information collected to describe follower-leader interaction, subsequent research might combine participant observation approaches

to observe and record the details of how this interaction ensued and follow through the dynamics. This appraisal will give further indication and meaning to the self-reporting information to enhance the evidence for understanding the meaning of authentic leadership.

7.8 Conclusions

Authenticity in leaders has received, and was still receiving, considerable research attention today and given the constant and continual scandals being uncovered today at national, organisational and multi-national levels, leader ethics and morality continued to be questioned. This has brought authentic leadership to the forefront of research in an attempt to validate the concepts of universal applicability. However, authenticity has been argued as being an 'honorary' title bestowed on leaders by followers through leader-follower exchanges. This, therefore, introduced follower expectations and perceptions, making the authentic leadership construct purely subjective in nature (but no less valid for that). This subjectivity was gaining interest in research circles and this trend will likely continue in the future.

Results reported in this study introduced contextual preferences for some desired attributes which extended the AL theory. These included good listening, firmness, appreciation of follower efforts and contributions. Other contextual variables such as leaders being knowledgeable, God-fearing, encouraging and supportive were found. If leaders understood what their followers meant by authenticity in leaders, it would help them find ways and means to develop and practise such attitudes and actions in order to maximise their chances

of winning the trust of the followers and attaining higher organisational success for the future.

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Appendix A

The final Q sets used for the Q sorts for the study (country differences highlighted)

New Zealand

Ghana

I like leaders who are confident about who they are and can help me to be the same	I like confident leaders who can make their point and stand by it regardless of what others think
I want leaders who are confident in representing the organisation and their role in it	I want leaders who are confident in representing the organisation and their role in it
I want leaders who can share their strengths and weakness with us and let us know how they feel	I prefer leaders who are open to other people's ideas and will consult people before making a decision
Encouragement and support in everything are things I expect from leaders	Encouragement and support in everything are things I expect from leaders
I prefer leaders who can set clear goals for themselves and others and guide them to reach the set goals	I prefer leaders who can set clear goals for themselves and others and guide them to reach the set goals
I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals	I don't mind if my leaders are arrogant as long as they are knowledgeable and can help me achieve my goals
I want leaders who are confident in representing the organisation and their role in it	Assertiveness, charisma and strong mindedness are attributes I always desired in my leaders
I would like a leader who is non judgmental about me and others	I would like a leader who is non judgmental about me and others
Objectivity is one of the most important things I want to see in my leaders	Objectivity <i>and justice</i> are two of the most important things I want to see in my leaders
I don't mind if my leader is sometimes not objective, especially about sensitive issues as I think this is part of leadership	I don't mind if my leader is sometimes not objective, especially about sensitive issues as I think this is part of leadership
I don't mind if my leader does not act according to what they say as I believe that is part of leadership	I don't mind if my leader does not act according to what they say as I believe that is part of leadership
I want leaders who are open to my ideas and appreciate what I can do	I want leaders who are open to my ideas and appreciate what I can do
I prefer leaders who will respect me for who I am and what I stand for, regardless of whether they agree or not	I prefer leaders who will respect me for who I am and what I stand for, regardless of whether they agree or not

I prefer leaders who are firm but fair to everybody without any bias whatsoever	I prefer leaders who are firm but fair to everybody without any bias whatsoever
I want leaders who act according to what they say	I want leaders who act according to what they say
I don't mind if a leader does not act according to they say as I believe that is part of leadership	I don't mind if a leader does not act according to they say as I believe that is part of leadership
I prefer leaders who speak transparently without any hidden motives about anything regardless of how <i>I might feel</i>	I want leaders who speak transparently about everything without any hidden motives regardless of how <i>it feels</i>
Regardless of the intentions or motivations behind their actions I will follow as long as they are my leaders	Regardless of the intentions or motivations behind their actions I will follow as long as they are my leaders
I prefer leaders who solicit views even if they challenge their deeply held ideas	I prefer leaders who solicit views even if they challenge their deeply held ideas
I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct	I would do anything for leaders who make difficult decisions that are based on high standards of ethical conduct
I want my leaders to be good listeners	I want my leaders to be good listeners
I prefer leaders who tell the truth about everything, including admitting <i>when they don't know something</i>	I prefer leaders who tell the truth about everything, including admitting <i>when they have limited knowledge about something</i>
I look for a leader, who I can easily approach and discuss issues with	I look for a leader, who I can easily approach and discuss issues with
I want to know the real intentions or motivations behind every action my leader takes	I want to know the real intentions or motivations behind every action my leader takes
I do not want leaders who will be too blunt, some moderation is preferable	I do not want leaders who will be too blunt, some moderation is preferable
I keep my relationship with my leader at a purely professional level, nothing more	I keep my relationship with my leader at a purely professional level, nothing more
I have a problem with leaders who give out too much information to followers	I admire results oriented leaders regardless of how he/she treats me
I find it a weakness if a leader tell me how he/she feels	I find it a weakness if a leader tell me how he/she feels
I look for leaders I can discuss my personal issues	I look for leaders I can discuss my personal issues
I like a bossy type of leader	I like a bossy type of leader
I prefer leaders who are flexible and can find several ways for us to achieve our goal	I prefer leaders who are flexible and can find several ways <i>and resources</i> for us to achieve our goal
I want positive thinking leaders even in hard times when things seem to be going wrong	I want positive thinking leaders even in hard times when things seem to be going wrong

Commitment of leaders to the work and to those working with them is something I desire in my leader	Commitment of leaders to the work and to those working with them is something I desire in my leader
I want leaders who will teach and inspire me to do more than I normally would	I want my leader to act in ways that pleases me
	I prefer a God-fearing leader
	I want leaders who would be like a parent to me at the work place

Note: 1. The italics are used to show the differences existing between the statements used in both countries

2. Additional two statements were added to the Ghana statements to compensate for the cultural differences and what was very important to the respondents during the concourse building

Appendix B

Table B1 Pearson's correlation between the New Zealand factors

		University		
		1	2	3
NGO	1	0.78*	0.51	0.67*
	2	0.71*	0.55	0.67*
	3	0.58	0.57	0.60*

*Significant $p < .01$

Table B2 Second-order factor analysis of New Zealand factors

		A	B
NGO	1	0.30	0.22
	2	0.84*	0.24
	3	0.16	0.26
University	1	0.29	0.17
	2	0.20	0.91*
	3	0.24	0.21

*Significant $p < .01$

Appendix C

Table C1 Pearson's correlation between the Ghana factors

		University		
		CD	LO	SL
NGO	IE	0.77*	0.73*	0.40
	SD	0.75*	0.39	0.47
	IN	0.55	0.55	0.42

*Significant $p < .01$

Table C 2 Second-order factor analysis of Ghana factors

		A	B
NGO	1	0.53	0.80*
	2	0.81*	0.36
	3	0.45	0.69*
University	1	0.75*	0.48
	2	0.38	0.93*
	3	0.84*	0.05

*Significant $p < .01$

Appendix D



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Application No: 2010-10

9 June 2010

Title: **An exploratory study of leaders' and followers' perceptions of Authentic Leadership: A Comparative Study in Ghana and New Zealand**

Applicants: **Justice.Owusu-Bempah**

The Lincoln University Human Ethics Committee has reviewed the above noted application.

Dear Justice

Thank you for your detailed response to the questions which were forwarded to you on the Committee's behalf.

I am satisfied on the Committee's behalf that the remaining issue of concern has been satisfactorily addressed.

I am pleased to give final approval to your project and may I, on behalf of the Committee, wish you success in your research.

Yours sincerely

Professor Grant Cushman
Chair, Human Ethics Committee

Cc: Ramzi Addison and John Fairweather

PLEASE NOTE: The Human Ethics Committee has an audit process in place for applications. Please see 7.3 of the Human Ethics Committee Operating Procedures (ACHE) in the Lincoln University Policies and Procedures Manual for more information.